

14 Temmuz 2017

في الملحق الثالث من كتابه (أودية مكة المكرمة)، علّق  
البلاوي على شرح محقق ديوان عمر بن أبي ربيعة للكلمة  
البوباء التي وردت في قول هذا الشاعر:

بجانب البوباء لم يعده

تقدم العهد بأن يؤهلاً

بأن البوباء هي الفلاة. وقال البلاوي: «قد يكون لغة،  
ولكن البوباء علم معروف، وهي أرض ميثاء دأت من صدر نخلة  
اليمانية على الطريق، تشرف عليها من الشرق بلدة السيل  
الكبير، وهي كؤود في الصعود، سهلة في النزول، وتُعرف اليوم  
باسم (البُهَيْتَة)»<sup>(٤)</sup>.

ذكر ياقوت<sup>(٥)</sup> رواية أخرى تقول: إن البوباء ثنية في طريق  
نجد على قرن، ينحدر منها صاحبها إلى العراق، فيقول: لا  
تأخذ بذلك الطريق إلى نجد وأنت تريد إلى الشام. وأصل  
البوباء والمومة: المتسع من الأرض.

#### الهوامش:

- ١ البكري، عبد الله بن عبد العزيز، معجم ما استعجم من أسماء  
البلاد والمواضع، تحقيق: مصطفى السقا، ج ١ (القاهرة: مكتبة  
الخانجي، ١٤١٧هـ/١٩٩٦م)، ٢٨٤.
- ٢ ياقوت الحموي، ياقوت بن عبد الله، معجم البلدان، ط ٢، ج ١  
(بيروت: دار صادر، ١٩٩٥م)، ٥٠٦.
- ٣ البلاوي، عاتق بن غيث، معجم معالم الحجاز، ج ١ (مكة المكرمة:  
دار مكة للنشر والتوزيع، ١٤٠٠هـ/١٩٨٠م)، ٢٥٩.
- ٤ البلاوي، عاتق بن غيث، أودية مكة المكرمة (مكة المكرمة: دار مكة  
للنشر والتوزيع، ١٤٠٥هـ/١٩٨٥م)، ١٨١، ١٨٢.
- ٥ ياقوت الحموي، ج ١، ٥٠٦.

صلاح حمودي

#### بورتون، رحلة

رحلة أوربية إلى الحجاز قام بها السير الكابتن رتشارد ف.  
بورتون Richard F. Burton الإنجليزي، الأيرلندي  
الأصل (١٢٣٧-١٣٠٨هـ / ١٨٢١-١٨٩٠م)، المعروف  
برحلاته المتعددة والمثيرة إلى عدد من المناطق في العالم،  
وبخاصة الهند وإفريقيا والجزيرة العربية؛ وعرف بمغامراته في  
استكشاف المناطق المجهولة، وتكليفه بمهام سرية. ويعد من  
أوائل الأوربيين الذين توغلوا في أراضي الصومال، وشارك في  
رحلات لاكتشاف منابع النيل، ووصل إلى بحيرة تنجانيقا.

اهتم بالشرق والدراسات الشرقية، وترجم كتاب (ألف  
ليلة ليلة) وكان قد قضى مدة من حياته المبكرة في الهند،  
ضابطاً ضمن القوات البريطانية، وحاول، في أثناء وجوده في  
الهند، القيام برحلة استكشافية للربع الخالي والجزيرة العربية

- ٦ الزمخشري، ٤٠.
- ٧ الزمخشري، ٣٧؛ ياقوت الحموي، ج ١، ٥٠٥.
- ٨ السهوي، علي بن عبد الله، وفاء الوفا بأخبار دار المصطفى،  
تحقيق: قاسم السامرائي، ج ٤ (لندن: مؤسسة الفرقان للتراث  
الإسلامي، ١٤٢٢هـ/٢٠٠١م)، ٥٢٣.
- ٩ أبو داود، سليمان بن الأشعث، سنن أبي داود، كتاب الإيمان  
والنذور، باب (٢٧)، حديث رقم (٢٣١٣)، تحقيق: عزت عبيد  
الدعاس والآخر، ج ٣ (حمص: دار الحديث، ١٣٩٤هـ/١٩٧٤م)،  
٦٠٧؛ البكري، ج ١، ٢٨٤.
- ١٠ البكري، ج ٤، ١٢٣٦.
- ١١ أبو داود، كتاب الإيمان والنذور، باب (٢٧)، حديث رقم (٢٣١٤)،  
ج ٣، ٦٠٧-٦٠٨.
- ١٢ ياقوت الحموي، ج ١، ٥٠٥-٥٠٦؛ البلاوي، ج ١، ٢٥٧.

عمر عريق

#### البُوبَاة

البوباء، كما عرّفها البكري<sup>(١)</sup> (بفتح أوله، وإسكان ثانيه،  
وباء ثانية) على وزن فعالة: ثنية في طريق نجد، على قرن،  
ينحدر منها راکبها إلى العراق. وقال أبو حنيفة: البوباء عقبة  
رمل كؤود، على طريق من أنجد من حجاج اليمن. وقال  
الهمداني: البوباء أرض منتحية من قرن إلى رأس وادي نخلة،  
بمقدار جبل نخلة. قال الشاعر:

كأنها وبنو النجّار رفقتها

وقد علون بنا بوباتها الصبا

وقيل: البوباء الصبب، وهو منحدر الطائف، أول ما يبدو  
من قبل مكة. وكان مالك بن عوف النّصري قد أغار على بني  
معاوية، من هذيل، واستاق حياً من بني لحيان، فأدركتهم هذيل  
بالبوباء واستنقذوا ما كان في أيديهم، فهو يوم البوباء.

ياقوت<sup>(٢)</sup>، في حديثه عن البوباء، ذكر أنها اسم الصحراء  
بأرض تهامة، إذا خرجت من أعالي وادي النخلة اليمانية؛ وهي  
بلاد بني سعد بن بكر بن هوازن، وأورد قول رجل من مزينة:

خليلي بالبوباء عوجاً فلا أرى

بها منزلاً إلا جديب المقيّد

وقول ابن السكيت:

لن تسلكي سبل البوباء متجدة

ما عاش عمرو وما عُمرت قابوس

وأورد البلاوي<sup>(٣)</sup> بيتاً آخر لعمر بن أبي ربيعة، ذكر فيه  
البوباء:

كأنهم على البوباء نخل

أمر لها بنذي صعب خليج

155 LADIZESKY, Kathleen. The Burtons: some aspects  
of their lives and contributions to the field of  
Victorian information. *Library & Information  
History*, 27 ii (2011) pp. 71-86. Richard F. &  
Isabel.

Burton R. F.  
021327

21 Kasım 2017

MADE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

HORTA, Paulo Lemos. "Mixing the East with the West": cosmopolitan philology in Richard Burton's translations from Camões. *A sea of languages: rethinking the Arabic role in medieval literary history*. Ed. Suzanne Conklin Akbari and Karla Mallette. Toronto: University of Toronto Press, 2013, pp. 82-99. "In Burton's self-reflective engagement with Camões, we observe the palimpsest quality of the imperial philologies, Portuguese and English, which would bridge the Mediterranean and Oriental worlds."

Burton S.B.F  
021327

01 Mayıs 2015

MADDE YAYIMLANDIKTAN  
SONRA GÖLEN DOKÜMAN

HORTA, Paulo Lemos. The collector of worlds: *Burton s.r.f.*  
Richard Burton, cosmopolitan translator of the *021327*  
*Nights. Scheherazade's children: global encounters*  
*with The Arabian nights.* Ed. Philip F. Kennedy and  
Marina Warner. New York: New York University  
Press, 2013, pp. 70-85.

01 Ocak 2019

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

Burton, R.

11 OCAK 1994

KIRKPATRICK, B.J., ed. *A catalogue of the library of Sir Richard Burton, K.C.M.G., held by the Royal Anthropological Institute.* London: Royal Anthropological Institute, 1978.

MADDE YAYINLANDIKTAN  
SONRA GELEN DOKÜMAN

Burton, R.F.

12 OCAK 1994

1466 GOURNAY, J.F. *L'appel du Proche-Orient. Richard Francis Burton et son temps 1821-1890.* Lille: Université Lille III. Paris: Didier, 1983. 652pp.

MADDE YAYINLANDIKTAN  
SONRA GELEN DOKÜMAN

09 NİSAN 1994

5627. Burton, Richard F.: *Voyages à la Mecque et chez les Mormons ; augmentés d'une lettre de l'auteur sur son voyage à la cité sainte et interdite d'Harar ; [1853, odyssée clandestine au cœur de l'Islam] / Richard Francis Burton.* - Paris : Pygmalion, Watelet, 1991. - 235 S. : Ill., Kt. - (Les grandes aventures de l'exploration)  
ISBN 2-85704-348-1 31 A 15432

MADDE YAYINLANDIKTAN  
SONRA GELEN DOKÜMAN

MADDE YAYINLANDIKTAN  
SONRA GELEN DOKÜMAN

113 JUTZI, A.H. *Burton and his library. In search of Sir Richard Burton: papers from a Huntington Library symposium.* Ed. A.H.Jutzi. San Marino: Huntington Library, 1993, pp.85-106

26 OCAK 1999

05 AGUSTOS 1993

CASADA, J.A. *Sir Richard F. Burton: a biobibliographical study.* London: Mansell, 1990. 187pp.

MADDE YAYINLANDIKTAN  
SONRA GELEN DOKÜMAN

Burton, Richard F.

12 OCAK 1994

968 JONES, P. *Commemorazione dell'Illustre Sir Richard F. Burton tenuta sotto gli auspicci della Società Adriatica di Scienze Naturali il 14 Dicembre 1980.* Ristampa a cura di G. Pilleri. Bern: Hirnanatomisches Inst., 1981. 14+35pp.

MADDE YAYINLANDIKTAN  
SONRA GELEN DOKÜMAN

13 OCAK 1994

021327 BURTON

5091. Casada, James A.: *Sir Richard F. Burton: a biobibliographical study / James A. Casada.* - 1. publ. - London: Mansell, 1990. - XI, 187 S. : Ill.  
ISBN 0-7201-1842-5 30 A 10306

MADDE YAYINLANDIKTAN  
SONRA GELEN DOKÜMAN

09 MART 1994

4947. Burton, Richard F.: *Sir Richard Burton's travels in Arabia and Africa: four lectures from a Huntington Library manuscript / ed. by John Hayman.* - San Marino, Calif.: Huntington Library, 1990. - 109 S. : Ill.  
ISBN 0-87328-131-4 31 B 1203

00123 HASTINGS, Michael. *Sir Richard Burton: a biography.* London: Hodder & Stoughton, 1978.

Sir. Richard Burton (1821-1890)

ادوارد سعيد الاستشراق  
مترجم، كمال ابو ديس، 1984 بيروت.

Burton, R. (سير) 81, 56, 52, 185, 184, 175, 174, 176, 113, 222, 222, 208, 205, 202, 190, 286, 202, 243, 222

DIA ktp.  
950.72  
SAI.i

BURTON, Richard Francis

Primeros pasos en el Este de ...

1. Etiopía-Descubrimientos y exploraciones-S.XIX. I. Título. II. Serie.  
963"18"  
820-992"18"

R. 01483986  
M. 29094

BURTON, Richard Francis

Primeros pasos en el Este de Africa : expedición a la ciudad prohibida de Harar / Richard Francis Burton ; [traducción, Marta Pérez]. -- [1ª ed.]. -- Barcelona : Lerna, 1987. -- 352 p. ; 20 cm. -- (Era 'E). -- Traducción de: First footsteps in East Africa or, An exploration of Harar. -- Indice.  
D.L. B. 17339-1987. -- ISBN 84-86622-07-7 -cont-

Burton, R.F.

- Burton, Richard

MADE YAYINLANDIKTAN  
SONRA GÖLEN DOKÜMAN

1009 YOUNG, D. New insight into a Victorian  
enigma: Sir Richard Burton's  
correspondence. *Kenya Past & Present*,  
10 (1979) pp.33-40.

021327 BURTON Sir Richard Francis

25 KASIM 1993

220  
BURTON, Richard Francis. Primeros pasos en  
el Este de Africa : expedición a la ciudad prohibida  
de Harar. - Barcelona : Lerna, 1987. - 1. Etiopía.  
Descubrimientos y exploraciones-S.XIX.  
Afr. 16.133

15 SUBAT 1991

madde: Burton Sir Richard Francis

A.Br. : c. 2, s. 145-146

B.L. : c. 2, s. 2030

F.A. : c. 2, s.

M.L. : c. 2, s. 659

T.A. : c. 2, s. 461-462

Burton Sir Richard Francis 14582. b. 52  
ARABIAN NIGHTS. - Abridgements, Selections,  
etc. - English.

Arabian Nights. Translated by Sir  
Richard Burton. Selected and introduced  
by Peter Gorge.  
pp. 319.

Arrow Books: London, 1965.

Arrow Books, no. 797.

GORGE (Peter)  
ARABIAN NIGHTS. - Abridgements, Selections,  
etc. - English.

Arabian Nights. Translated by Sir Richard Francis  
Richard Burton. Selected and introduced  
by Peter Gorge.  
pp. 319.

Arrow Books: London, 1965.

Arrow Books, no. 797.

SONKA GÖLEN DOKÜMAN

Cup. 363. gg. 11  
BURTON (Sir Richard Francis), K.C.M.G.

Love, War and Fancy. The customs and  
manners of the East from writings on the  
Arabian Nights by Sir Richard Burton.  
Edited and introduced by Kenneth Walker.  
pp. 288.

William Kimber: London, 1964.

MADE YAYINLANDIKTAN  
SONRA GÖLEN DOKÜMAN

Burton Sir Richard Francis W.P. b. 29/1117  
ARABIAN NIGHTS. - Abridgements, Selections,  
etc. - English.

A Plain and Literal Translation of the  
Arabian Nights' Entertainments now intitled  
the Book of the Thousand and One Nights.  
A selection [from Burton's translation] by  
P.H. Newby. [Twelve stories from the  
selection by P.H. Newby first published in  
1950.]  
pp. 189.

Hamilton & Co.: London, 1960.

Panther Book, 1117.

R243 Introduction to the Hadith. By Burton, J. Edinburgh,  
1994.

Vaines, D. *British Journal of Middle Eastern Studies*, 23  
ii (1996), pp.203-204 (E)

Rubin, U. *Bulletin of the School of Oriental and African  
Studies*, 59 ii (1996), pp.340-341 (E)

Swartz, M. *Choice* (Middletown), 33 iii (1995), p.479  
(E)

Haron, Muhammed. *DOMES: Digest of Middle East  
Studies*, 5 iv (1996), pp.34-37 (E)

Dickinson, E. *Journal of the American Oriental Society*,  
116 iv (1996), pp.789-790 (E)

Nawas, John A[bdu]llah. *Journal of Semitic Studies*, 42  
ii (1997), pp.439-441 (E)

R447 Rage to live: a biography of Richard and Isabel  
Burton. By Lovell, M.S. London, 1998.  
Gaur, A. *Bulletin of the Association for the Study of  
Travel in Egypt and the Near East*, 7 (1999), pp.25-26  
(E)

MADE YAYINLANDIKTAN  
SONRA GÖLEN DOKÜMAN

20 ARALIK 1997

ريتشارد بورتن (1831-1890م)

ريتشارد فرنسيس بورتن Richard

Francis Burton : مستشرق انكليزي

رحالة . ولد في « هرتفورد شاير » وكان

والده « جوزيف نيتر فيل بورتن » ضابطاً في

الجيش البريطاني ، وجدّه « إدورد بورتن »

قسيساً في آيرلندة . وتعلم ريتشارد مبادئ

اللاهوت في أكسفورد . وذهب مع الجيش

البريطاني إلى الهند ، فخدم الشركة الإنكليزية .

وكان قد ألمّ بشيء من العربية في أكسفورد

والهندستانية في لندن . فأقام سبع سنوات

تعليم بها اللغتين الكجراتية والهندستانية .

واتسعت معرفته بالعربية والفارسية ، وألف

أربعة كتب . ودخل الحجاز سنة ١٨٥٣ م ،

ووضع كتاباً سماه « الحج إلى مكة والمدينة »

وهو يعدّ من أعظم المراجع عند الغربيين في

موضوعه . وسافر إلى الصومال وهرر ،

1954  
Zinn, El. A. (1954), p. 67-68

W.P. b. 29/1117

BURTON (Sir Richard Francis), K.C.M.G.

ARABIAN NIGHTS. - Abridgements, Selections,  
eto. - English.

A Plain and Literal Translation of the  
Arabian Nights' Entertainments now intitled  
the Book of the Thousand and One Nights.  
A selection [from Burton's translation] by  
P.H. Newby. [Twelve stories from the  
selection by P.H. Newby first published in  
1950.]  
pp. 189.

Hamilton & Co.: London, 1960.

Panther Book, 1117.

MADE YAYINLANDIKTAN  
SONRA GÖLEN DOKÜMAN

01 MAYIS 1995

4457. Burton, Richard F.: [The Kasidah] The Kasidah of Haji Abdu El-Yezdi / Sir Richard Burton. - 1. impr. in this ed. - London : Octagon Pr., 1991. - 128 S.  
Repr. d. Ausg. 1880  
ISBN 0-863040-61-6

33 A 3510

MADDE YATIRILANDIKTAN  
SONRA GELEN DOKÜMAN

HAYMAN, J. Burton as autobiographer. In search of Sir Richard Burton: papers from a Huntington Library symposium. Ed. A.H.Jutzi. San Marino: Huntington Library, 1993, pp.27-45 [Incl. travel in Muslim world.]

MADDE YATIRILANDIKTAN  
SONRA GELEN DOKÜMAN

4 SUBAT 1998

In search of Sir Richard Burton: papers from a Huntington Library symposium. Ed. Jutzi, A.H. San Marino: Huntington Library, 1993. 141pp.

MADDE YATIRILANDIKTAN  
SONRA GELEN DOKÜMAN

4 SUBAT 1998

Cup. 363. 88. 11

WALKER (Kenneth Macfarlane)  
BURTON (Sir Richard Francis), K.C.M.G.

Burton Sir Richard Francis

Love, War and Fancy. The customs and manners of the East from writings on the Arabian Nights by Sir Richard Burton. Edited and introduced by Kenneth Walker. pp. 288.

William Kimber: London, 1964.

8°

5 KASIM 1993

MADDE YATIRILANDIKTAN  
SONRA GELEN DOKÜMAN

14582. d. 42

BURTON (Sir Richard Francis), K.C.M.G.  
al-NAFZĀWĪ ('Umar ibn Muhammad)

Burton Sir Richard Francis

The Perfumed Garden of the Shaykh Nefzawi. Translated by Sir Richard F. Burton and Edited with an Introduction and Additional Notes by Alan Hull Walton. pp. 271.

Nevill Spearman: London, 1963.

8°

3 KASIM 1994

Burton Sir Richard Francis 14582. d. 42  
WALTON (Alan Hull)

al-NAFZĀWĪ ('Umar ibn Muhammad)

The Perfumed Garden of the Shaykh Nefzawi. Translated by Sir Richard F. Burton and Edited with an Introduction and Additional Notes by Alan Hull Walton. pp. 271.

Nevill Spearman: London, 1963.

8°

MADDE YATIRILANDIKTAN  
SONRA GELEN DOKÜMAN

14582. d. 42

BURTON (Sir Richard Francis), K.C.M.G.  
al-NAFZĀWĪ ('Umar ibn Muhammad)

Burton Sir Richard Francis

The Perfumed Garden of the Shaykh Nefzawi. Translated by Sir Richard F. Burton and Edited with an Introduction and Additional Notes by Alan Hull Walton. pp. 271.

Nevill Spearman: London, 1963.

8°

R182 Introduction to the Hadith. By Burton, J. Edinburgh, 1994.

Burton Sir Richard Francis  
Waines, D. British Journal of Middle Eastern Studies, 23 ii (1996), pp.203-204 (E)  
Haron, Muhammed. DOMES: Digest of Middle East Studies, 5 iv (1996), pp.34-37 (E)

4 SUBAT 1998  
MADDE YATIRILANDIKTAN  
SONRA GELEN DOKÜMAN

1409 THROWER, J.A. Two unlikely travelling companions: Sir Richard Burton and William Robertson Smith in Egypt 1880. William Robertson Smith: essays in reassessment. Ed. W.Johnstone. Sheffield: Sheffield Academic Press, 1995 (Journal for the Study of the Old Testament: Supplement Series, 189), pp.383-389

Burton Sir Richard Francis

25 OCAK 1995  
SONRA GELEN DOKÜMAN

Burton Sir Richard Francis

2741 GODSALL, Jon R., 'Fact and Fiction in Richard Burton's Personal Narrative of a Pilgrimage to El-Medinah and Meccah, 1855-6'. *Journal of the Royal Asiatic Society* (London), 3:3, 1993, pp.331-53

MADDE 8 AYDINLANDIKTAN  
SONRA GELEN DOKÜMAN  
2.0 EKİM 1995

293 SAYCE, A. H. Sir Richard Francis Burton. Born 19 March 1821. *Geog. J.* 57 (1921), pp. 282-283

MB

154 RISLEY, R. C. H. Burton: an appreciation. *Tanganyika Notes and Records* 49 (1957), pp. 257-300

Burton: bir deşerlendirme

135 YATES, D. E. Sir Richard Francis Burton. *J. Gypsy love Soc.* 3rd ser., 43 (1964), pp. 1-2

Sir Richard Francis Burton

11376 ONDAATJE, C. *Sindh revisited: a journey in the footsteps of Captain Sir Richard Francis Burton 1842-1849, the India years.* Toronto: HarperCollins, 1996. 351pp.

MADDE 8 AYDINLANDIKTAN  
SONRA GELEN DOKÜMAN

14582. b. 52  
BURTON (Sir Richard Francis) K.C.M.G.  
ARABIAN NIGHTS. - Abridgements, Selections,  
etc. - English. Burton Sir Richard Francis  
Arabian Nights. Translated by Sir Richard Francis  
Richard Burton. Selected and introduced Francis  
by Peter Gorge.  
pp. 319.  
Arrow Books: London, 1965.  
Arrow Books, no. 797.

MADDE 8 AYDINLANDIKTAN  
SONRA GELEN DOKÜMAN

NEWTON-ROBINSON, Mrs. The "Life of Sir Richard Burton". *Westminster review* 140 (1893), 469-482.

Burton Sir Richard Francis Cup. 363. gg. 11  
ARABIAN NIGHTS APPENDIX  
BURTON (Sir Richard Francis), K.C.M.G.  
Love, War and Fancy. The customs and manners of the East from writings on the Arabian Nights by Sir Richard Burton. Edited and introduced by Kenneth Walker. pp. 288.  
William Kimber: London, 1964.

8°



**Burton, Sir Richard** (021227) - 2 Ekim 2015  
1821–1890

European adventurer, polyglot, ethnographer, and prolific writer who explored Africa, the Middle East, and Muslim Central Asia.

Sir Richard Burton spoke twenty-five languages and multiple dialects, including Greek, Latin, English, French, Italian, Marathi, Punjabi, Arabic, and Hindi. During his travels he observed an enormous range of cultural practices, which he documented in forty-three manuscripts. He also wrote two books of poetry and four volumes of folklore.

Born in Torquay, England, Burton was raised by his English parents primarily in France. He briefly attended Trinity College, Oxford, but was expelled in 1842 for insubordination. He then joined the Bombay army, and served in India (in present-day Pakistan) until 1850. Working as an intelligence officer, Burton learned to impersonate Muslim merchants. His reputation was called into question and his military career cut short, however, when a rival officer spread word that Burton had been investigating homosexual bathhouses in Karachi, failing to divulge that Burton had done so under orders from a senior officer.

After returning to France and writing four books about India, Burton departed in 1853 for CAIRO, disguised as an Afghan Muslim. From Cairo he traveled to Medina, and then on to Mecca, a city forbidden to all non-Muslims. He sketched and described in great detail the mosque and the Ka'bah, the great Muslim holy site, and later documented the journey in *Pilgrimage to El-Medinah and Mecca* (1855).

Immediately afterward Burton traveled to Harar, in the Ch'erch'er Mountains of Somaliland (present-day SOMALIA), a center of Muslim missionary activity and slave trading. He described this risky journey in *First Footsteps in East Africa* (1856).

Later in 1855 Burton set off on an expedition to find the source of the White Nile with John Hanning SPEKE. The party was attacked en route, and Speke was badly hurt. Burton himself was wounded by a javelin piercing through his cheeks, which forced him to return to England. During the next year the two men resumed their search, and this time faced debilitating illnesses. Burton, weak from MALARIA, had to remain in Tabora, while the somewhat healthier Speke continued alone to LAKE VICTORIA, which he declared to be the source of the White Nile. Burton was skeptical of Speke's claim that Lake Victoria was the source of the Nile, a conclusion that Speke based on hearsay rather than firsthand knowledge. Resentful that Speke's "discovery" was celebrated, and unable to procure funds for resuming his own exploration, Burton became increasingly antagonistic toward his old friend.

Burton next traveled to Salt Lake City, Utah, where he conducted research on Mormonism for his book *City of the*

Saints (1861). Back in London, he married his long-time love, Isabel Arundell, in 1861—secretly, owing to her Roman Catholic affiliation.

From 1861 until 1864 Burton served as a British consul to Fernando Po, a Spanish-ruled island off the coast of present-day CAMEROON (but a part of EQUATORIAL GUINEA). During his stay, he visited several West African regions, including DAHOMEY (now BENIN). His observations provided material for five more ethnographies. After returning to England, Burton was invited to debate Speke's claims at a meeting of the British Association for the Advancement of Science. While awaiting Speke's arrival, he was informed that Speke had shot himself while hunting, and had died. Burton suspected suicide.

Burton spent four years at his next British consular post in Santos, Brazil. Unhappy and in poor health, he was helped by his wife, who set off for England, where she used her influence to secure him a post in Damascus. He was dismissed in 1871, ostensibly after he tried to protect members of a Muslim sect who wished to convert to Christianity. During the following year he became the consul to Trieste, Italy, where he remained with his wife until his death.

While living in Trieste he published numerous books, attacking Victorian values and detailing taboo topics, from homosexuality to erotica. Despite his translation of the *Kama Sutra of Vatsyayana* and his daring, unconventional essays, he was eventually knighted in 1886. After Burton's death, his wife, fearing that her husband would be depicted as perverted and corrupt, burned virtually his entire collection of journals. Regardless of this historical loss, Burton's remarkable career and his contributions to African ethnography continue to be celebrated.

See also EXPLORERS IN AFRICA SINCE 1800.

ARI NAVE

**Burundi**

Country located between East and Central Africa, bordered by Rwanda, the Democratic Republic of Congo, and Tanzania.

Nineteenth-century European travelers described the kingdom of Burundi as "a land of almost ideal beauty." Today, the national borders of Burundi, one of Africa's most densely populated countries, remain virtually unchanged, but political turmoil has disfigured its idyllic landscape. Formerly ruled by traditional monarchies, Burundi was colonized by Germany in the late nineteenth century and remained under German and then Belgian administration until its independence in 1962. Just ten years after independence, an abortive coup d'état provoked brutal massacres, claiming the lives of more than 100,000 people. Tens of thousands more have since died, particularly in

740 BOYLE, Jenna Larson. Sir Richard Francis Burton  
(1821-1890). *Orientalist writers*. Ed. Coeli  
Fitzpatrick and Dwayne A. Tunstall. Farmington Hills:  
Gale Cengage Learning, 2012, (Dictionary of Literary  
Biography, 366), pp.22-36.

Burton Sir R. F  
021327

27 Nisan 2014

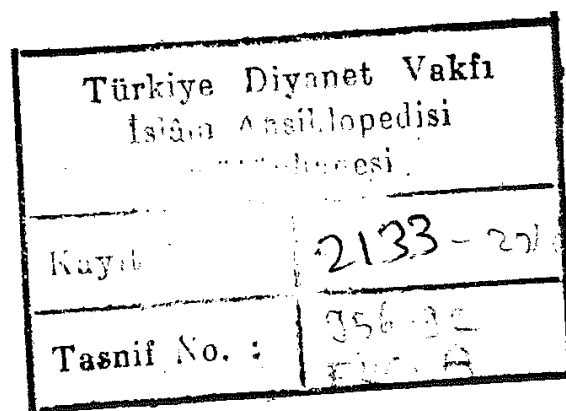
MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

# DIE ARABISCHEN STUDIEN IN EUROPA

BIS IN DEN ANFANG DES 20. JAHRHUNDERTS

VON

JOHANN FÜCK



1955

OTTO HARRASSOWITZ · LEIPZIG

## 46. Arabienreisende

Eines der größten Hemmnisse, unter denen die Arabistik und die Islamkunde gleichermaßen leiden, ist die aus der Abgeschlossenheit Arabiens sich ergebende Unkenntnis des Landes und seiner Bewohner. Unter diesen Umständen gewinnen Reiseberichte über die Halbinsel eine besondere Bedeutung. Das ältere Material hat der Geograph Karl Ritter in seiner Erdkunde (Bd. 17, 1846 bis 1847) zusammengestellt. Unter denen, die in der zweiten Hälfte des 19. Jahrhunderts Mekka besuchten, ragt der Entdeckungsreisende Richard Burton (1821—1890)<sup>497</sup> hervor. 1876 und 1877—1878 besuchte er Midian<sup>498</sup>. Seine Kenntnis des islamischen Orients von Indien bis Westafrika kam den Notizen zugute, welche er seiner Übersetzung der 1001 Nacht beifügte<sup>499</sup>. 1860 glückte es Heinrich v. Maltzan<sup>500</sup>, Mekka zu betreten<sup>501</sup>. 1870—1871 gab er die ersten genaueren Nachrichten über das Mehri (ZDMG 25, 196—214 und 27, 225ff.). Ein besonderes Verdienst erwarb er sich schließlich dadurch, daß er die wertvolle *Reise in Hadramaut* aus dem Nachlaß Adolf v. Wredes (1807—1865) herausgab, der 1843 als erster ins Innere dieses Landes eingedrungen war. Der nächste, der Mekka besuchte, war der Engländer J. F. Keane<sup>502</sup>. Ihm folgte 1885 der Holländer Snouck Hurgronje, der alle seine Vorgänger an Sach- und Sprachkenntnis weit überragte, und, auch wenn er die Wallfahrt nicht miterlebte, in seinem Buche *Mekka* (2 Bde. und Atlas, 1888—1889) eine grundlegende Darstellung der Stadt und ihrer Geschichte gab.

<sup>497</sup>) *A Personal Narrative of a Pilgrimage to El Medinah and Mecca* 2 Bde., 1857 u. ö. Eine Bibliographie von Burtons Werken stellte N. M. Penzer 1923 zusammen.

<sup>498</sup>) *The Land of Midian*, 2 Bde., 1879.

<sup>499</sup>) Die maßgebende Ausgabe ist die von Benares (London 1885—1886) in 16 Bänden, von denen die ersten zehn die Übersetzung nach Macnaghtens Text, die letzten sechs die Ergänzungen enthalten. Über andere Ausgaben siehe CHAUVIN, *Bibliographie* 4, 82—85. In der Übersetzung schließt sich Burton oft an John Payne (gest. 1916) an; dazu SAYCE, JRAS 1923, 466 und MACDONALD, EI Erg.-Bd. 20ff.

<sup>500</sup>) FR. RATZEL, ADB 20 (1884) S. 153—154.

<sup>501</sup>) *Meine Wallfahrt nach Mekka*, 2 Bde., 1860. Wissenschaftlich bedeutete sein Werk nach SNOUCK HURGRONJE, *Verspreide Geschriften* 3, 48 keinen Fortschritt.

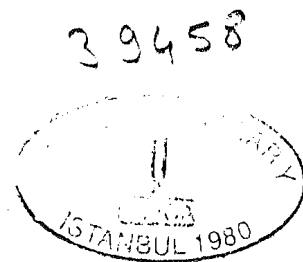
<sup>502</sup>) *Six Months in Mecca* 1881.

P. Waterstone's Bookstore  
23-11-2000  
10.95 £

# History of Africa

*Revised Edition*

Kevin Shillington



London 1995

Sir Richard Burton in  
Arab dress



Despite his misgivings about the ability of local African rulers to ensure the security of European merchants in the African interior, Barth was thankful for the extent and success of local trade which he observed in the capital of Sokoto:

*Friday, April 22 [1853].* – It was the great market-day, which was of some importance to me, as I had to buy a good many things, so that I was obliged to spend there a sum of 70 000 shells.... The market was tolerably well attended, and well supplied, there being about thirty

ristan'daki faaliyetleri, Bulgar Kilisesi'nin durumu ve Amerikan misyonu, ecnebî yardım kuruluşları (özellikle İstanbul'daki Central Relief Committee), Türkiye'deki İngiliz konsolosluklarının ilgâsı, Eski Zağra'da bir öğretmenin soruşturma geçirmesi, Pazarcık iline bağlı Batak, Peştera, Panagyurişte yöresindeki isyanlar, isyancıların planları, 4-12 Mayıs'ta Hâfız Paşa'nın ordusu ve Ali beyin takviyesiyle isyanın kanlı bir şekilde bastırılması (askerin katliam ve yağma yaptığını söyler), çetecilere hapiste yapılan muamele ve Filibe'deki mahkeme safahatı, papazların anlattığı bazı olaylar, Bulgaristan halkının cenaze ve evlilik merasimleri, vergi ve öşür, Filibe etrafındaki kasabalarda sıcak su kaynakları, Filibe'ye gönderilen konsolosluk yardımları, bazı Türkçe kelimelerin izahı ve bölgeyle ilgili birkaç resim". More, Shropshire'ın güneyindeki eski kurşun madenlerinden topladığı mineral örneklerini "İngiliz Bilim Terakkî Birliği"nin (British Association for the Advancement of Science, kuruluş: 1831) 1886'da Birmingham'daki toplantısında sergiledi ve daha sonra Mason College'a hibe etti.<sup>20</sup>

<sup>20</sup> Millman, Richard, *Britain and the Eastern Question, 1875-1878*, The English Historical Review, cilt. 96, no. 378, (Ocak 1981), s. 172; University of Birmingham, Lapworth Museum, web: <http://www.lapworth.bham.ac.uk/collections/mineralogy>; [http://en.wikipedia.org/wiki/Robert\\_Jasper\\_More](http://en.wikipedia.org/wiki/Robert_Jasper_More); <http://www.amazon.com>.



#### (18) Sir Richard Francis Burton (1821-1890):

İngiliz bilimadamı, kâşif, mütercim, asker, müsteşrik, etnolog, dilbilimci, şair, hipnotizmacı, eskrimci ve diplomat. Dedesi İrlanda'da papaz, babası İngiliz Ordusunda Albay olan Burton, çocuk yaşta ailesiyle birlikte çok sayıda seyahate çıktı. 1840'ta Oxford-Trinity College'a girdikten sonra kendisine "Haydut Dick" (Ruffian Dick) lakabı takıldı ve iki yıl sonra bir gösteriye katılması sebebiyle okuldan atıldı. Arapça'yı Oxford'da; Farsça'yı ise 21 yaşında katıldığı Doğu Hindistan Şirketi Ordusu'nda çalışırken tanıdığı müslüman hocalardan öğrendi. Sind'de kaldığı yedi yıl içinde Türkçe ve Hintçe'nin yanısıra bölgede konuşulan diğer dilleri lehçeleriyle birlikte öğrendi. 25 dil (lehçelerle birlikte 40 dil) bildiği söylenen Burton, 1845'ten sonra İngiltere'ye döndü, oradan ailesiyle Fransa'ya geçti. 1853'de izinli olarak Kahire'ye gitti. Peştun (Afgan) kılığına girip sünnet olarak, kültürlerine aşına olduğu Sind

فرهنگ خاورشناسان: زندگینامه و کتابشناسی ایران‌شناسان و اسلام‌شناسان /  
تألیف گروه مؤلفان و مترجمان. - [ویرایش ۲] - تهران: پژوهشگاه علوم انسانی و  
مطالعات فرهنگی، ۱۳۷۶ -

خاطرات این سفر نوشت که در آن سرزمین  
حجاز و مراحل مختلف زیارت خانه کعبه را شرح  
می‌دهد. این کتاب چندین بار به چاپ رسیده  
است و یکی از ارزنده‌ترین منابع اطلاعات  
جغرافیایی و اجتماعی عربستان سده نوزدهم و  
سفر حج به شمار می‌آید. بعد از سفر عربستان با  
لباس عربی عازم سیاحت و اکتشاف در سوماترالی و  
حبشه گردید و به شهر هرات رفت و دستور زبان  
هراری و کتابی نیز درباره زندگی مردم و اوضاع  
آن سامان به رشته تحریر درآورد. به بسیاری از  
نقاط دیگر جهان از جمله تانگانیکا، زنگبار،  
برزیل، پاراگه و ایسلند مسافرت کرد. ۱۸۵۸  
مطالبی پیرامون دریاچه‌های آفریقای مرکزی و  
دریاچه تانگانیکا نوشت. کنسول انگلیس در  
فرناندوپو<sup>۳</sup> و سپس در سانتوس برزیل و ۱۸۶۹  
در دمشق گردید. ۱۸۷۱ از دمشق به تریست<sup>۴</sup>  
(ایتالیا) منتقل شد. به کمک همسرش کتابی  
درباره جغرافیای سوریه نوشت.

برتن چند سالی در مصر سرگرم حفاری بوده  
است. علاوه بر سفرنامه‌هایش ترجمه‌هایی از  
افسانه‌ها و ادبیات زبان‌های مختلف انجام داده و  
قصیده‌ای عرفانی به زبان انگلیسی سروده است.  
آثارش مشتمل بر پنجاه مجلد است. ۲۰ اکتبر در  
تریست درگذشت.

#### آثار

*Goa, and the Blue Mountains, Or Six  
Months of Sick Leave.* London: 1851.

1. Hertfordshire

2. Green Hill

3. Fernando po

4. Trieste

story of her life, told in part by herself and  
in part by W. H. Wilkins. London: 1898;  
New York: Dodd, Mead and Company,  
1904.

داستان خانم ایزابیل برتن

منابع ۱۲۵ ج ۲ ص ۷۸۶-۷۸۸؛ ۱۵۱ ج ۲ ص ۱۷۸.

برتن، ریچارد فرانسیس [ričard frānsis  
berten]

Burton, Richard Francis

(۱۸۲۱-۱۸۹۰)، سفرنامه‌نویسی، ترجمه، زبان  
شناسی.

۱۹ مارس در هارتفرد شر<sup>۱</sup> (انگلستان) به دنیا  
آمد. زبان عربی را در آکسفرد و زبان هندی را در  
لندن آموخت. معلم او پزشکی بود به نام گرین  
هیل<sup>۲</sup> که در زبان‌های شرقی مطالعه کرده و با  
آن‌ها آشنایی داشت. به کمک این معلم و یک  
اسپانیایی که به زبان عربی آشنایی کامل داشت،  
به تدریج زبان عربی را فراگرفت و در همان  
دوران جوانی به مطالعه آثار مشرق زمین  
علاقه‌مند گردید. ۱۸۴۲ به سپاه هندوستان  
پیوست و در مدت هفت سال اقامت در هند  
زبان‌های گجراتی و هندی را فراگرفت. او علاقه  
زیادی به شناخت هندوستان و اخلاق و عادات  
مردم آن سرزمین داشت. برای نیل به این  
مقصد به کسوت مردم مشرق زمین درآمد و  
خود را تاجری از اهالی یزد با نام میرزا عبدالله  
خواند. ۱۸۴۹ به انگلستان بازگشت. ۱۸۵۳ به  
عربستان مسافرت کرد و با درآمدن به کسوت  
مسلمانان به مکه و مدینه رفت و کتابی درباره

soon became librarian to that Society also. He continued his numismatic work for both societies. For the R.A.S. his most important work was the *Manual of Musalmān Numismatics*, already alluded to, but the following papers in our Journal may be noted:—

Notes on Musalman coins collected by Mr. G. P. Tate in Seistan: *JRAS.* 1904, p. 681.

Do. 1905, p. 547.

Notes on coins collected in Seistan by Sir A. H. McMahon: *JRAS.* 1911, 3. 779.

Coinage of Husayn Baikara: *JRAS.* 1913, p. 432.

The following papers appeared in the *Numismatic Chronicle*:—

Coins of the Beni Rusūl, etc.: *N.C.* 1894, p. 88.

A coin of Taghlak Shāh: *N.C.* 1894, p. 185.

Coinages of Cutch and Kāthiāwār: *N.C.* 1895, p. 59.

Coins of the Bahmanī Dynasty: *N.C.* 1898, p. 259.

Some rare Oriental coins (Umayyad and 'Abbāsī): *N.C.* 1902, p. 267.

Coins of the King of Jinns: *N.C.* 1913, p. 123.

Of the papers those on the coins of Husayn Baikara, of the Bahmanis, and of Kachch are of great value.

Dr. Codrington's services to Numismatics were recognized by the bestowal on him of the Medal of the Royal Numismatic Society in 1911, an honour which he shared with such well-known Oriental numismatists as Edward Thomas, Sir Alexander Cunningham, Stanley Lane-Poole, and Wladimir von Tiesenhausen.

M. LONGWORTH DAMES.

### The Centenary of Sir Richard Francis Burton

On March 19 we celebrated the Centenary of one of Britain's noblest sons—Sir Richard Francis Burton.

His fame as an Orientalist and anthropologist was only surpassed by his ranking with the world's greatest explorers.

*The Journal of the Royal Asiatic Society,*  
 1911, 1921, (S.II), 5. 304, 307, 1921 (London)

Burton seems to have been drawn to Oriental languages from the earliest time, for when still at Oxford we find him teaching himself Arabic—individual coaching being then unknown. As soon as he had decided to join the Indian Army he began to sacrifice his boxing and fencing for the study of Hindustani.

He left England on June 18, 1842, to join the Native Bombay Infantry at Gujarat, and continued his Hindustani during the voyage. After proceeding to Baroda, Burton put in twelve hours' work a day, and as a result passed first in both Hindustani and Gujarati. An appointment to Sind as regimental interpreter followed, and very shortly another language—Muharratta—was added to the other two languages in which Burton passed first. The list increased, and before he left India, Persian, Sindhi, Sanskrit, Punjabi, Pushtu, Arabic, Telugu, Turkish, and Armenian were added!

Apart from his books on India, Burton wrote two papers for the Journal of the Bombay branch of the Royal Asiatic Society, which were both published in Vol. III of the Journal for January, 1849. The first of these was "Notes and Remarks on Dr. Dorn's Chrestomathy of the Pushtu or Affghan Language" (pp. 58-69), and the second was "A Grammar of the Jātāki or Belochki Dialect" (pp. 84-125).

A long furlough in England prompted Burton to carry out a project he had already formed in Sind to study the "inner life of the Moslem", and so, after obtaining a year's special leave, he started on his famous journey to Mecca and Medina in 1853. It would be superfluous to give details of the great journey, for it will remain for all time as one of the most hazardous and intensely interesting journeys ever recorded. His *Personal Narrative of a Pilgrimage to El-Medinah and Meccah, 1855-6*, is now a classic, and ranks among the world's greatest travel books.

Immediately after the pilgrimage began Burton's great career as an African explorer, and had the Government of that day looked favourably upon him there is no knowing to what heights he would have risen.

( بمباى ١٨٦٦ ) ومحبوب القلوب لبرخوردار - قصتان ( بمباى ١٨٧٠ ) وتاريخ سورا  
لرذجودجى أمرجى ( بمباى ١٨٨٧ ) وبهارستان لجامى ( بنارس ١٨٨٨ ) وكتاب ابن الملك  
والناسك ( مجلة الجمعية الملكية الآسيوية ١٨٩٠ ) وبمعاونة أربشوت : روضة الصفا فى حياة  
المصطفى لميرخواند ، فى ٥ أجزاء . ووضع فهرس المخطوطات العربية والهندوستانية والفارسية  
والتركية فى مكتبة مولافيروز فى بمباى ( بمباى ١٨٧٣ ) .

**موير ، السير وليم ( ١٨١٩ - ١٩٠٥ ) Muir, Sir William**

إسكتلندى ، تعلم الحقوق فى جامعى جلاسجو وادنبرا ، وعلم فى ادنبرا حيث امتاز  
بمحاضراته امتيازه بخدماته التى أداها للهند يوم أرسل إلى البنغال ( ١٨٣٧ ) وعين أميناً  
لحكومة الهند ( ١٨٦٥ - ٦٨ ) ثم اختير رئيساً لجامعة ادنبرا ( ١٨٨٥ - ١٩٠٢ ) .  
آثاره : سيرة النبى والتاريخ الإسلامى ، وهو من المراجع التى يعتمد عليها فى الجامعات  
الإنجليزية والهندية ، لما احتواه من شمول شرح ودقة باستناده إلى المصادر الإسلامية ، فى  
أربعة أجزاء ( لندن ١٨٥٦ - ٦١ - ٩٥ ، ثم صدرت منه طبعة جديدة ، ادنبرا ١٩٢٣ )  
وحوليات الخلافة ، صعودها وانحدارها وسقوطها ، استناداً إلى المصادر العربية الوافرة  
والمخطوطات القديمة فعد أروع ما صنف فى هذا الموضوع بالإنجليزية ، فى ٤٧٠ صفحة  
( ١٨٨٣ - ٨٩ ، والطبعة الثانية ، لندن ١٨٩٢ ) ومصادر الإسلام ، فى ١٠٢ صفحة  
( لندن ١٩٠١ ) ودولة الممالك فى مصر ( نقله إلى العربية الأستاذان محمود عابدين وسليم  
حسن ) ونشر شهادة القرآن لكتب أنبياء الرحمن ( الهاباد ١٨٦٠ ) وكتب عدة مقالات عن  
شعراء العرب .

**برتون ، السير ريتشارد ( ١٨٢١ - ١٨٩٠ ) Burton, Sir Richard**

ولد فى هرتفورد شاير ، لأب ضابط فى الجيش البريطانى ، وبدأ دراسة اللغة العربية فى  
أكسفورد ، والهندوستانية فى لندن . ثم التحق بالجيش البريطانى فى الهند ، حيث أتم دراستها  
وتعلم الفارسية على أساتذة مسلمين . وفى عام ١٨٥٣ زار القاهرة والسويس واستقل سفينة  
الحج إلى ينبع والمدينة ومكة . ثم عاد إلى إنجلترا ومنها قصد إلى مجاهل أفريقيا الشرقية والحبشة  
متنكراً بزي تاجر عربى فأصابته حربة فى فكه الأسفل . وأقام سنتين فى تركيا رحل بعدها إلى  
أواسط أفريقيا وغربها ، واكتشف بحيرة تنجانيقا ( ١٨٥٨ ) وعين قنصلاً فى البرازيل ، ثم



**BURSA** (formerly **BRUSA**), the capital of an *il* (province) of the same name in northwestern Turkey, lies at an altitude of 400 ft. along the lower flank of Mysian Olympus (Ulu Dag) (500 ft.), with a northward prospect across the Nilufer valley toward the Sea of Marmara, which is hidden by a low line of hills. Pop. city (1960) 153,574; the *il* has an area of 4,323 sq.mi. and a population of 695,099. Bursa was a stronghold in Roman times of the Bithynian kings and capital of the early Ottoman sultans before the fall of Constantinople in 1453.

Set among plane tree, lime and fruit orchards, watered by plentiful streams from the mountain and with many historic buildings, hot sulfur springs and winter sports on Ulu Dag, the place has for long been a popular tourist resort. The much denuded walls of the citadel, crowning a high shoulder of rock, mark the site of the old fortified city. Beneath this the town is ranged on either side of a long boulevard, following the contours of the hill in either direction from the city centre, where municipal buildings and a bazaar (destroyed by fire in 1958) are grouped round the Ulu Cami (Great mosque). Some of the more famous mosques and tombs lie to the east, across a small ravine; the remainder are to the west of the town, by the road which passes thermal establishments, some of them in use for more than 1,000 yr., to the suburb of Cekirce. The Ulu Cami, a vast building with 20 domes, was completed early in the 15th century and is notable for the variety of calligraphic ornament decorating its walls. Of the monuments beyond the eastern ravine (Gok Dere) there are two principal groups associated respectively with the so-called Yesil Cami, built in 1421 by Mehmet I Celebi, and that built by Bayezid I and known as the Yildirim Cami. Both groups include a large medrese or college, a *turbe* (mausoleum) and other minor buildings. The addresses conform to the old college plan, used since the earliest days of Islam, with two-story chambers round a courtyard with an open *havam* at one end. Beside the Cekirce road on the west side of the town is the so-called Muradiye, a similar complex built by Murad II in the third decade of the 15th century, round which many other tombs and monuments have accumulated. Elsewhere on the tombs of Osman and Orhan, founders of the Ottoman dynasty. Bursa is connected by road and railway with a small seaport, Mudanya, to which a daily service of steamers from Istanbul avoids the long overland journey round the Gulf of Izmit. From the 15th century onward Bursa has been famous for its silk and other textiles which are still manufactured. Local products also include cheese, butter, tobacco and sugar beets as well as peaches and other fruit from the Nilufer valley.

Founded by the Bithynian king Prusias I at the end of the 3rd century B.C., Prusias-ad-Olympium became part of the Roman empire after the defeat of Mithradates VI (Eupator), king of Pontus. It gained prosperity in Byzantine times after Justinian built a palace there. It first fell to the Seljuks in 1075, but changed hands after the arrival of the first crusade and, when Theodore I Lascaris made his capital at Nicaea (modern Isnik in Bursa *il*) after the sack of Constantinople by the Latins in 1204, it became a centre of Byzantine resistance. It was retaken by the Turks in the early 14th century and remained the capital of the Osmanli sultans until they moved to Edirne (Adrianople) in 1413. In 1920 it was occupied by the Greeks, who were ejected in Sept. 1922 after a determined resistance.

See D. MacGie, *Roman Rule in Asia Minor* (1951). (S. H. Lr.)

**BURSCHENSCHAFT** (from Ger. *Bursche*, "youth"), a corporation of students at the German universities that came into being at the end of the Napoleonic Wars. There had existed earlier student associations in Germany—notably the *Landmannschaften*, which was founded for mutual protection and was run on exclusively aristocratic lines. On the other hand, the *Burschenschaft*, founded in 1815 at the University of Jena, was egalitarian, admitting all students to full membership.

The early development of the *Burschenschaften* was characterized by a vague kind of liberalism coupled with anti-Catholicism and a marked form of nationalism. Students from different German universities who had fought side by side against the French embraced the idea of the political unification of Germany, and this feeling was accentuated by the custom whereby German students

used to attend two or more universities before taking their degree. The joint student demonstration at the Wartburg festival celebrating a Lutheran tercentenary (Oct. 18, 1817), the subsequent formation of the *Allgemeine Deutsche Burschenschaft* and, finally, the assassination of August Kotzebue (*q.v.*) on March 23, 1819, by the ultranationalistic *Burschenschafter* Karl Sand alarmed the German governments, and the Carlsbad decrees (*q.v.*) included measures for the official suppression of the *Burschenschaften*. In fact the *Burschenschaften* survived, surreptitiously or otherwise, to burst into open activity before and during the German revolution of 1848. Later, and especially after the foundation of the German empire in 1871, their liberal idealism came to be submerged by a new and aggressive wave of nationalism which led many of them to subscribe to rabid anti-Semitism and Pan-Germanism. Suppressed under Hitler, the *Burschenschaften* were resuscitated after World War II. They no longer play a significant part in German politics. (H. G. Sc.)

**BURT, SIR CYRIL LODOWIC** (1883– ), one of the most distinguished British psychologists, was born near Stratford-upon-Avon on March 3, 1883. He was educated at Christ's Hospital and, as a classical scholar, at Jesus College, Oxford. He was attracted to study psychology by William MacDougall.

Burt taught at Oxford, Liverpool, and Cambridge universities, and at London's University College, where he became emeritus professor in 1950. He was knighted in 1946.

Burt had a wide influence in the study of juvenile delinquency, in the development of psychological testing, and in the use of statistics. His publications include *Mental and Scholastic Tests* (1921), *The Young Delinquent* (1925), *The Measurement of Mental Capacities* (1927), *Factors of the Mind* (1940), *The Backward Child*, 5th rev. ed. (1961), and *The Subnormal Mind*, 3rd ed. (1955). (F. C. Ba.)

**BURTON, JOHN HILL** (1809–1881), Scottish writer and author of the first *History of Scotland* based on accurate research, was born at Aberdeen on Aug. 22, 1809. After qualifying for the Scottish bar and practising as an advocate, he won notice with his *Manual of the Law of Scotland* (1839) and was one of the editors of *The Works of Jeremy Bentham* (1838–43) whose ideas greatly influenced him. For a short time Burton was editor of the *Scotsman*, and he long contributed to *Blackwoods' Magazine*, publishing his entertaining occasional essays in *The Book Hunter* (1860) and *The Scot Abroad* (1864).

In 1846 Burton achieved a high reputation with his intellectually acute but unimaginative *Life and Correspondence of David Hume*, based on extensive and previously unused manuscripts, and this was followed by many other works, including *Lives of Simon Lord Lovat, and Duncan Forbes, of Culloden* (1847), and *Narratives From Criminal Trials in Scotland* (1852). *The History of Scotland* (1853–70) is readable but lacks fire. It earned him the position of historiographer royal of Scotland. His editing of two volumes of *The Registers of the Privy Council of Scotland* (1877–78) was of great historical importance.

**BURTON, SIR RICHARD FRANCIS** (1821–1890), one of the greatest British travelers of the 19th century, British consul, orientalist and author of more than 50 books and translator of the "Arabian Nights," was born at Torquay, Eng., on March 19, 1821. He received an unconventional education, spending much time in France and Italy and showing at an early age considerable powers as a linguist. He entered Trinity college, Oxford, in Oct. 1840, but his eccentric behaviour eventually resulted in his rustication and he joined the East India company as a means of studying oriental life and languages. He arrived at Bombay in Oct. 1842 and soon became proficient in five of the Indian vernaculars as well as in Persian and Arabic. During seven years in India he laid the foundations of his detailed knowledge of eastern life and customs, especially among the lower classes. As an assistant in the Sind survey he was able to mix with the people and was able to pass himself off as a native in the bazaars. Here he commenced his great literary output, for besides government reports and contributions to the Asiatic society he wrote four books which were published after his return from India: *Sindh or the Unhappy Valley* (1851), *Sindh and the Races That Inhabit the Valley of the*

sion being the principal cause of an acutely painful shoulder. The condition occurs most often in middle age and is infrequent among young children. Women are twice as likely to have the condition as men. The onset may be sudden and unprovoked. Pain and tenderness are great and there is difficulty in raising the arm. The calcium deposits can be seen in X-ray films of the shoulder. No single method of dealing with the disorder in all affected persons is known, and response varies widely among individuals. Resting the arm and use of analgesics tend to lessen the discomfort, corticosteroids may reduce inflammation, and carefully graduated exercises may be used to lessen the possibility of lasting stiffness of the shoulder. Many months may pass before complete recovery is attained. Chronic inflammation of the bursa at the side of the hip joint—trochanteric bursitis—has a similar course.

The more clearly traumatic forms of bursitis are exemplified by "beat knee," a bursitis that develops below the kneecap of miners who must kneel over long periods to work the narrow coal seams of England. Bloody fluid distends the bursa and, unless removed early, may cause the walls of the bursa to become thickened permanently. Treatment, which involves protection from further irritation to the extent that this is possible, is otherwise similar to that for subdeltoid bursitis. A fair proportion of these lesions become infected as a consequence of injury to the overlying skin.

A bunion is an adventitious bursa that develops on the inner side of the base of the great toe in association with hallux valgus (deviation of the first toe so that it lies on top of or below the other toes). Wearing narrow, pointed shoes is a major contributory factor. Mild cases are relieved by use of proper shoes and care of the feet, but surgery may be necessary for correction of severe deformities.

Diseases of the bursa also occur in domestic animals. Capped elbow and capped hock are examples of chronic bursitis in horses, resulting from lying on hard floors, kicks, and similar injuries.

**Tumours.** Malignant synovial tumours typically arise from tissues about the joints proper rather than within them. The tissues around the joints must include bursas as well as the capsule and tendon sheaths, but synovial tumours confined to a bursa have not been recognized. A benign, tumourlike condition of synovial tissue, called pigmented villonodular synovitis, has occasionally been reported in bursas. So, too, has synovial chondromatosis, a rare disorder in which cartilaginous nodules proliferate in the lining of the sac.

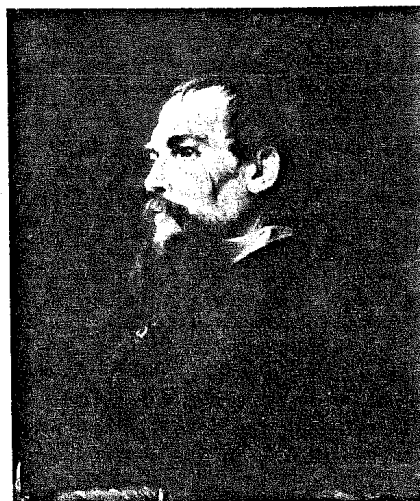
**BIBLIOGRAPHY.** E.G. BYWATERS, "The Bursae of the Body," *Ann. Rheum. Dis.*, 24:215-218 (May 1965), a brief evaluation of contemporary knowledge of bursae in historical perspective of Monro's treatise; J.L. HOLLANDER (ed.), *Arthritis and Allied Conditions* (1966), an authoritative textbook of rheumatology that includes several chapters dealing with bursitis.

(L.S.)

## Burton, Sir Richard

One of the greatest British scholar-explorers of the 19th century, Sir Richard Burton, in a world in which there seemed to be little left to be discovered, sought out its few remaining mysteries. He was the first European to explore the forbidden Muslim city of Harer in Somaliland, he penetrated the secret cities of Mecca and Medina, and he discovered Lake Tanganyika. He was also a soldier, poet, botanist, geologist, and a leading ethnologist, linguist, and translator. Late in life his passion became the study and translation of the erotica and folk literature of the East, and today he is best known for his work in this field for which his Victorian contemporaries condemned him and for his still unexcelled translation of the *Arabian Nights*.

**Early life and career.** Born in Torquay, Devonshire, March 19, 1821, the son of Lieutenant Colonel Joseph Netterville Burton and Martha Baker, Burton was of mixed English, Irish, and possibly French ancestry. His father, retiring early from an unsuccessful army career,



Burton, oil painting by Lord Leighton, 1876.  
In the National Portrait Gallery, London.

By courtesy of the National Portrait Gallery, London

chose to raise his two sons and daughter in France and Italy, where young Richard developed his astonishing talent for languages to such an extent that before matriculating at Trinity College, Oxford, in 1840, he had become fluent in French, Italian, and the Béarnais and Neapolitan dialects, as well as in Greek and Latin. But his continental upbringing left him ambivalent about his national identity. He called himself "a waif, a stray . . . a blaze of light, without a focus," and complained that "England is the only country where I never feel at home."

Expelled from Oxford in 1842 because of a minor breach of discipline, he went to India as subaltern officer in the 18th Regiment of Bombay Native Infantry during England's war with the Sind (now a province of West Pakistan). He mastered Arabic and Hindi and during his eight-year stay became proficient also in Marathi, Sindhi, Punjabi, Telugu, Pashto, and Miltani. Eventually in his travels over the world he learned 25 languages, with dialects that brought the number to 40.

As a favoured intelligence officer of Sir Charles James Napier, commander of the English forces in the Sind, Captain Burton went in disguise as a Muslim merchant in the bazaars, bringing back detailed reports. Napier in 1845 asked him to investigate the homosexual brothels in Karāchi; his explicit study resulted in their destruction; it also resulted, after Napier's departure, in the destruction of Burton's promising career, when the report was forwarded to Bombay by an unfriendly officer who hoped to see Burton dismissed in disgrace. Though the effort failed, Burton realized his reputation was irreparably clouded and returned, ill and disconsolate, to England.

From his 29th to his 32nd year he lived with his mother and sister in Boulogne, France, where he wrote four books on India, including *Sindh, and the Races That Inhabit the Valley of the Indus* (1851), a brilliant ethnological study, published before the new science of ethnology had a proper tradition against which its merits could be evaluated. Meanwhile he perfected his long-cherished plans for going to Mecca.

**Exploration in Arabia.** Disguising himself as a Pathan, an Afghanistan Muslim, in 1853 he went to Cairo, Suez, and Medina, then travelled the bandit-ridden route to the sacred city of Mecca, where at great risk he measured and sketched the mosque and holy Muslim shrine, the Ka'bah. Though not the first non-Muslim to penetrate and describe the "mother of cities," Burton was the most sophisticated and the most accurate. His *Pilgrimage to El-Medinah and Mecca* (1855-56) was not only a great adventure narrative but also a classic commentary on Muslim life and manners, especially on the annual pilgrimage. Instead of returning to London to enjoy his sudden fame, however, he organized a new expedition in 1854 to the equally forbidden East African city of Harer and became the first European to enter this Muslim cita-

- 33 Samuel Birch, *Catalogue of the Egyptian Antiquities at Alnwick Castle* (privately printed, 1880).
- 34 Edward W. Lane, *Madd al-Qamus. An Arabic-English Lexicon, Derived from the Best and the Most Copious Eastern Sources* (London, 1863-93). 8 vols. Parts 6-8 ed. Stanley Lane Poole. For further details see chapter 25.

Edited by

Paul Starkey and Janet Starkey

Travellers in Egypt.

London - 1998, s. 85-94.

IRICA: 37791

MADRID  
BIBLIOTECA  
DE LA CIUDAD DE MADRID

## 10 ~ The Forgotten Egyptologist: James Burton

Neil Cooke

In West Dean Cemetery, Edinburgh, a headstone remembers James Burton as 'a zealous investigator in Egypt of its language and antiquities', but he might have been better described as the 'Forgotten Egyptologist'. He was in Egypt from 1822 to 1834 and although a travelling companion to many discussed in this volume he alone has to be taken to task for failing to gain recognition during his lifetime. Although he was of a dilatory nature, he cannot be held totally responsible for not publishing an account of his investigations amongst the tombs and temples. Burton lived in times when the cost of publishing ventures was still financed by the author, his patron or by subscription. He returned to England at Christmas 1835 to find John Gardner Wilkinson and Edward William Lane ready to publish studies about both the ancient and the modern Egyptians. Burton, therefore, found himself with no time to sort out his journals and drawings, let alone put pen to paper and his two companions earned the credit and glory that could have been shared between them.

Burton did, however, manage to print in Cairo his *Excerpta Hieroglyphica*,<sup>1</sup> the first fairly accurate collection of hieroglyphic inscriptions for use by those who were trying to understand the ancient language. His book was printed as a series of plates and these were distributed to scholars and his friends throughout Europe, including Dr Thomas Young<sup>2</sup> and Champollion.<sup>3</sup>

Although Burton published nothing further of his own after returning from Egypt, his legacy is 'Collectanea Aegyptiaca' deposited with the British Museum.<sup>4</sup> However, the papers are not easy to use for useful facts are mixed in with weather records, compass bearings and calculations of camel speed. For the most part, the drawings and plans are unfinished but they do provide a record of monuments before the clearance of sand and the activities of later archaeologists made them more visible and accessible.

There exist three short accounts of Burton's life, the earliest in a journal kept by his father.<sup>5</sup> The brevity probably reflects a father's true feelings for his son.

Vera Basch Moreen: <i>In Queen Esther's garden. An anthology of Judeo-Persian literature</i> (Chana Tolmas)	277
Willem Floor: <i>A Fiscal History of Iran in the Safavid and Qajar periods</i> (Homa Katouzian)	278
Nicholas Sutton: <i>Religious doctrines in the Mahābhārata</i> (Nicholas Allen)	288
Mary Brockington and Peter Schreiner: <i>Composing a tradition: concepts, techniques and relationships. Proceedings of the first Dubrovnik international conference on the Sanskrit epics and 'Purāṇas', August 1997</i> (Dominic Goodall)	290
Jürgen Hanneder: <i>Abhinavagupta's Philosophy of Revelation Mālinīśloka-vārttika</i> 1, 1–399. (Dominic Goodall)	292
Folke Josephson: <i>Categorisation and interpretation. Indological and comparative studies from an international indological meeting at the department of comparative philology</i> (Renata Söhnen-Thieme)	295
Simon Digby: <i>Wonder-tales of South Asia</i> (Lalita du Perron)	296
Pepita Seth: <i>Reflection of the spirit. The Theyyams of Malabar</i> (A. L. Dallapiccola)	296
Kanakalatha Mukund: <i>The trading world of the Tamil merchant. Evolution of merchant capitalism in the Coromandel</i> (Roderich Ptak)	298
Vibhuti Chakrabarti: <i>Indian architectural theory. Contemporary uses of 'Vastu Vidya'</i> (Crispin Branfoot)	300
Indira Ghose: <i>Memsahibs abroad. Writings by women travellers in nineteenth century India</i> (Claudia Liebeskind)	302
Catherine Hall: <i>Cultures of empire. A reader. Colonizers in Britain and the empire in the nineteenth and twentieth centuries</i> (Simon C. Smith)	304
H. J. Klimkeit: <i>Gnosis on the silk road. Gnostic parables and prayers from Central Asia</i> (Sam Lieu)	305
Rémi Mathieu: <i>Démons et merveilles dans la littérature chinoise des Six Dynasties</i> (James St André)	309
David Gedalecia: <i>The philosophy of Wu Ch'eng. A neo-Confucian of the Yüan dynasty</i> (Willard J. Petersen)	310
Chen-Main Wang: <i>The life and career of Hung Ch'eng - Ch'ou (1593–1665). Public Service in a time of dynastic change</i> (Morris Rossabi)	312
Barend J. ter Haar: <i>Ritual and mythology in the Chinese triads creating an identity</i> (T. H. Barrett)	313
David D. Wang: <i>Clouds over Tianshan. Essays on social disturbance in Xinjiang in the 1940s</i> (Michael Dillon)	315
Meher McArthur: <i>Gods and goblins. Japanese folk paintings from Otsu</i> (Timon Screech)	316
Engelbert Kaempfer: <i>Kaempfer's Japan: Tokugawa culture observed</i> (Translated by Beatrice M. Bodart-Brailly) (B. J. Terviel)	317
Chushichi Tsuzuki: <i>The Pursuit of Power in Modern Japan 1825–1995</i> (Richard Simms)	318
Ralph Isaacs and T. Richard Blurton: <i>Visions from the golden land Burma and the art of Lacquer</i> (Alexandra Green)	320
David Smyth: <i>The Canon in southeast Asian literatures. Literatures of Burma, Cambodia, Indonesia, Laos, Malaysia, the Philippines, Thailand and Vietnam</i> (Edwin Wieringa)	323
Other books received for review	325
Select list of accessions to the Library	327

07 ARALIK 2001  
**MADDE TAYIMLANDIKTAN  
 SONRA GELEN DOKÜMAN**

D-440

## Richard Burton's Somali Expedition,

1854–55: Its Wider Historical

### Context and Planning\*

JON R. GODSALL

"However rich Asia has proved in all ages, Africa has numerous claims to attention, both geographically and commercially, especially the Regio Cinnamomifera of the antients."<sup>1</sup>

#### I

Occupying most of the north-east corner or Horn of Africa, Somalia,<sup>2</sup> historically, has had close and long-standing links through trade and colonisation with South Arabia,<sup>3</sup> which have resulted in its adoption of Islam,<sup>4</sup> together with numerous other aspects of Muslim Arab culture. Burton's ill-fated expedition to this, hitherto, unexplored region, therefore, may be viewed not only as the immediate, but as the natural, successor to his pilgrimage in 1853 to the holy cities of Medina and Mecca and its intended, but unaccomplished, sequel of penetrating through the Hadramaut to the southern coast of the Arabian peninsula.<sup>5</sup>

In brief, whereas Burton's journey to the Hejaz had been undertaken single-handedly, this time he was accompanied by three other officers in the service of the East India

\* I would like to thank the Royal Geographical Society, London, for permission to quote from material held in its archives. Transcripts of Crown-copyright records in the Oriental and India Office Collections of the British Library, appear by permission of the Controller of Her Majesty's Stationery Office.

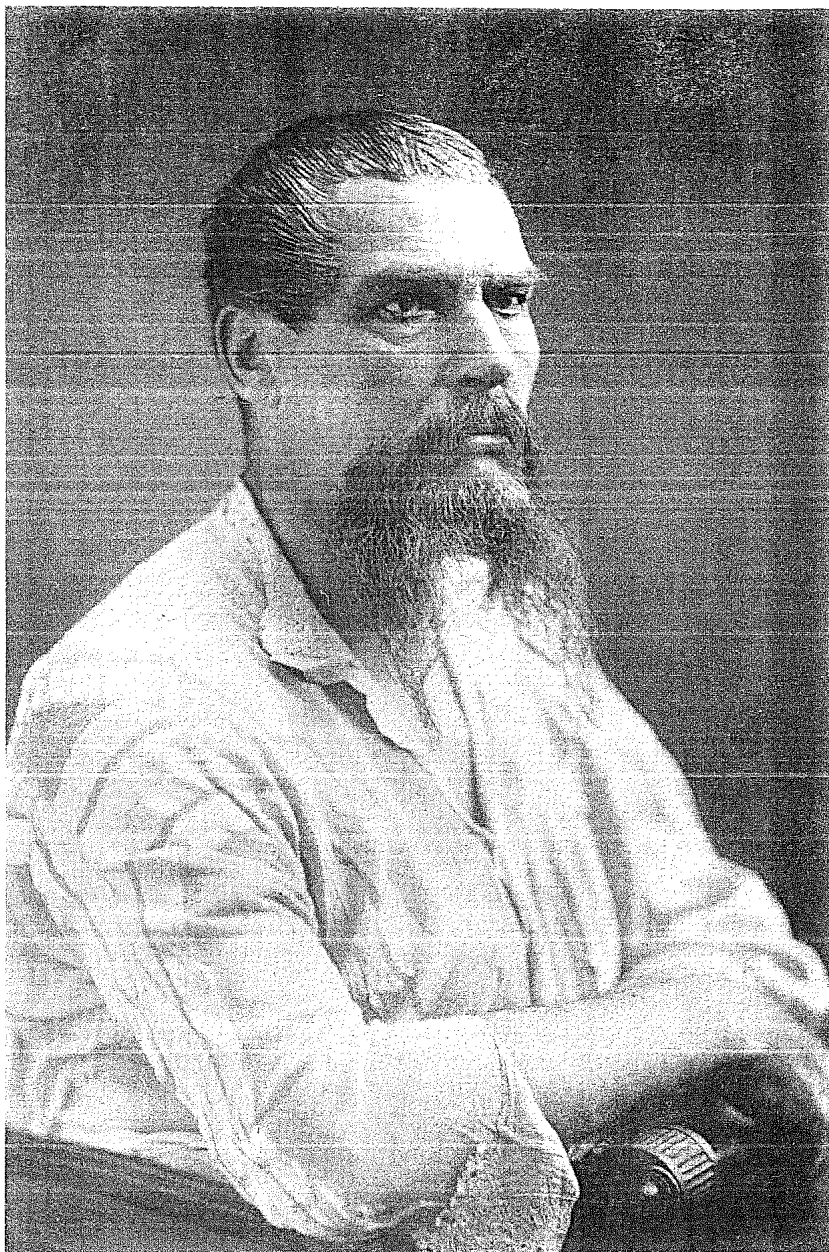
<sup>1</sup> RGS archives, Letter Book, Captain W. H. Smyth, PRGS, *et al.* to Major-General Sir A. Galloway, Chairman of the Court of Directors of the East India Company, 11 March 1850.

<sup>2</sup> The word *Somali* is first recorded "in an Ethiopic hymn celebrating the victories of the Abyssinian Negus Yeshaq (1414–29) against the state of Ifat (which later became the state of Adal), and occurs frequently in the *Futuh al-Habasha* (1540–50)", I. M. Lewis, "Peoples of the Horn of Africa: Somali, Afar and Saho", in D. Forde, ed., *Ethnographic Survey of Africa: North Eastern Africa*, Parts 1–3, (London, 1955–56), p. 13.

<sup>3</sup> The Somali belong to the Cushitic ethnic group, and are closely related to the Danakil, the Galla, Saho, and Beja. "In their facial features, particularly, the Somali also exhibit evidence of their long-standing relations with Arabia . . . Traditionally . . . [they] set most store by their Arabian connexions and delight in vaunting those traditions which proclaim their descent from noble Arabian lineages and from the family of the Prophet", I. M. Lewis, *A Modern History of Somalia* (London, 1980), p. 5. According to Burton, they are "nothing but a slice of the great Galla nation Islamised and Semiticised by repeated immigrations from Arabia", R. F. Burton, *First Footsteps in East Africa; or an Exploration of Harar* (London, 1856), p. 101.

<sup>4</sup> Islam in Somalia is mainly of the strict Shafi'ite sect, a Sunni school of Islamic law derived from the teachings of the Muslim theologian, Abu 'Abd Allah ash-Shafi'i (767–820). Burton, however, described the Somali pastoralists as "Nominal Mahommedans, El Islam hangs so lightly upon them, that apparently they care little for making it binding upon others", *ibid.*, p. 115. Without actually naming him, Lewis dismisses Burton's claim as "very mistaken", contending that "if in some respects the circumstances of southern cultivating society conform more closely to the theocratic Muslim pattern elsewhere, there is no distinction between the two communities in their observance of the five 'pillars' of their faith", Lewis, *A Modern History*, p. 16.

<sup>5</sup> See J. R. Godsall, "Fact and Fiction in Richard Burton's Personal Narrative of a Pilgrimage to El-Medina and Meccah (1855–56)", *Journal of the Royal Asiatic Society*, Third Series Vol. III (1993), p. 342.



Sir Richard F. Burton. From Isabel Burton, *The Inner Life of Syria, Palestine, and the Holy Land* (1875).

## Sir Richard Burton's Travels in Arabia and Africa

### Four Lectures from a Huntington Library Manuscript

edited by John Hayman

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphane	
Dem. No:	142597
Tas. No:	504 SIR R

Huntington Library  
San Marino, California

2005

27 TEM 2006

GEOFFREY ALDERMAN AND COLIN HOLMES

In the summer of 2001 a major controversy erupted following a *Jewish Chronicle* report (18 May 2001) that the Honorary Officers and Executive Committee of the Board of Deputies of British Jews had decided to offer for sale, at Messrs Christie's auction rooms in London, a hitherto unpublished work by the nineteenth-century explorer, writer and diplomat Sir Richard Francis Burton. In the event, and in the glare of worldwide media attention, the reserve price of £150,000 was not reached (6 June 2001).<sup>1</sup> The lot – one of the very few Burton manuscripts still in private hands – was therefore withdrawn and returned, amidst yet further controversy, to the safe-keeping of the Board. In this article we trace the history of this work from its creation in the early 1870s, and offer some thoughts on its contemporary significance.

We do not propose here to dwell at length on Burton's colourful, controversial, and in Victorian terms, scandalous life, a public image that may even, it has been suggested, have led Bram Stoker to model Dracula upon him.<sup>2</sup> Born in Torquay, Devon, in 1821, Burton taught himself Arabic whilst at Oxford and his extraordinary natural gift for languages made him an accomplished speaker of other eastern tongues, including Hindustani, Gujarati and Persian. In 1853 he famously journeyed to Mecca in the guise of a pilgrim, risking his life because at that time Christians who entered the Holy City customarily faced execution. Three years later he and John Hanning Speke explored central Africa under the auspices of the Royal Geographical Society; Speke discovered Lake Victoria but it was Burton who received the Society's Gold Medal. The two explorers subsequently became bitter enemies. Following Burton's marriage (1861) to Isabel Arundell, ten years his junior and the daughter of a distinguished Catholic family, he yearned for a diplomatic career – perhaps Her Majesty's Ambassador in Constantinople – but obtained only inferior posts with the Consular Service.

In December 1868 Burton was fortunate enough to be appointed British Consul in Damascus. But in August 1871 he was summarily recalled following complaints from the British Consul General in Beirut, the Ottoman Governor of Syria, and the Sultan himself about his attitude to Muslims, his many indiscretions and his general waywardness and unreliability. He was posted instead to Trieste, which became his base for the rest of his life,

<sup>1</sup>The bidding started at £80,000 and quickly reached £140,000, but then stopped: information from Mr Leon Symons of the *Jewish Chronicle*. The *Daily Telegraph*, 19 May 2001, drew attention to the proposed sale. The *Observer*, 7 June 2001, carried a report of the auction.

<sup>2</sup>P. Murray, *From the Shadow of Dracula: A Life of Bram Stoker* (London, 2004), pp. 177–179.



not have the option of starving the inhabitants. Throughout the twelfth century their most potent weapon was the use of sappers to undermine the walls. The changing balance of power in the 1160s allowed the armies of Nur al-Din and Salah al-Din to conduct longer sieges (often with effective use of heavy artillery). Turning to the Crusader castles, the author notes the strengthening of the outer walls and the development of the 'concentric castle' (exemplified by the massive Pilgrims' castle at 'Athlit). These new, or newly renovated structures were much better able to withstand prolonged bouts of bombardment, while internal changes improved the firepower of the defenders.

Ellenblum advances important arguments in this part of the book, and in Chapter 16 he shows the potential value of this approach in the interpretation of his ongoing excavations of the unfinished castle of Vadum Iacob. He is however, hampered by the paucity of scholarship concerning Islamic castle design and warfare in the twelfth and thirteenth centuries. The study of Islamic fortifications is in its infancy and it is to be hoped that current research at sites such as the urban citadels of Aleppo and Damascus and castles of Shayzar and Shawbak will help to redress this problem. While the author exploits a range of Arabic sources in his search for data on Muslim siege technology, this part of the picture remains somewhat undeveloped. Attempts to fill the gap with testimony from Frankish sources like William of Tyre are historically suspect. In the case of the siege of Jaffa in 1102 (p. 223), Ellenblum tacitly admits the unreliability of the William's account of the siege equipment of the Fatimid army and yet no such reservations are voiced concerning the same chronicler's observations on techniques employed by the Muslim defenders of Jerusalem in 1099 (pp. 199–200). That William wrote his history some eight decades after these events is clearly problematic, but one must also be aware of his likely biases when dealing with the activities of Muslims. It is surprising, therefore, that Ellenblum records uncritically William's spurious claim that during the siege of Jerusalem "two Muslim witches and three apprentice witches" threw curses against a Frankish siege engine. (p. 201)

Some minor criticisms should be noted. The author's uneven treatment of the Arabic citations in the bibliography contrasts with the care taken over titles penned by Frankish authors. Most Arab writers are not accorded their full names, book titles are given diacritics in some cases and not others, and there are mistaken transcriptions. Second, more illustrations (particularly ground-plans and elevations of specific castles) should have been employed to support the discussion of changes in the design of fortifications.

In conclusion, this is an important contribution to the study of military architecture in the Crusader period. The most impressive aspect of Ellenblum's scholarship is his ability to question long-held assumptions and offer promising new lines of interpretation. His focus on the dialectic between military architecture and siege technology in the Latin Kingdom of Jerusalem is especially valuable, and could well be applied to the study of Frankish and Muslim castles elsewhere in the Middle East. Perhaps his initiative will also encourage others to complete a deeper exploration of the Arabic sources for further data on the evolving technology of Islamic warfare.

MARCUS MILWRIGHT  
University of Victoria, British Columbia, Canada

THE TANGLED WEBB: A LIFE OF SIR RICHARD BURTON. By JON R. GODSALL, pp. xxxii, 576. Leicester, Troubador Publishing Ltd, 2008.

doi:10.1017/S1356186308009449

Though he did not merit a place in Lytton Strachey's *Eminent Victorians* – he was not even on Strachey's short-list – Captain Sir Richard Burton was, nonetheless, a Victorian of undoubted eminence, one of the most colourful figures of the Victorian age.

He was born – not in a mansion in Hertfordshire, as he later claimed (the first of innumerable lies that he enjoyed telling about himself) – but in Torquay, in 1821. A gifted linguist, he taught himself to be fluent in Arabic and other eastern tongues. Following service in the army of the East India Company he embarked on a series of adventures that thrilled the mid-Victorian public. In 1853 he risked execution by journeying to Mecca disguised as a pilgrim, and three years later with John Hanning Speke he explored central Africa to discover the source of the White Nile. Nominally a junior member of the Diplomatic Service, he continued to lead a swashbuckling life of derring-do, and embarked simultaneously on a career as an author. His translations of the *Kama Sutra* (1883) and the *Arabian Nights* (1885) earned him further fame and a considerable fortune. Knighted in 1886, he died in 1890, in Trieste, where he was Consul. He now lies at Mortlake, in a marble and stone replica of an Arab tent. His wife, Isabel, lies beside him.

In a celebrated fit of religiously-induced hysteria brought on by his death, Isabel burnt many of his papers, including his diaries. She devoted the remainder of her life (she died in 1896) to writing his 'official' biography. Ever since then, scholars have been hard at work righting the many wrongs that Isabel committed in this work (for she, too, was an inveterate liar). Over the past forty years there have been no less than four full-length biographies.<sup>1</sup> Jon Godsall has now contributed a fifth.

Why does Burton continue to fascinate us? In part, no doubt, it is his controversial not to say scandalous life. Burton wallowed in controversy, and was a good hater. His quarrels with Speke were the stuff of scandal, even legend. But he clearly enjoyed the reputation that he earned.

Then there is his obsession with sex and eroticism. In India stories circulated of his predilection for young boys. A TV documentary shown earlier this year<sup>2</sup> made the infantile claim that Burton was a pioneer of the study of sex and even of 'sex tourism'. To claim thus is to grievously misread – to read far too much into – Burton's admitted *penchant* for casual sex (hetero- or homo-) wherever he could get it. Burton laid claim to a fantastic theory that homosexual practices were endemic in what he termed was the world's 'Sotadic Zone', but that to its north and south such practices were sporadic and generally viewed with disgust. Mr Godsall is right to remind us that no less a genuine authority on sexual behaviour than Havelock Ellis (1859 – 1939) dismissed this theory as completely lacking any evidential base.

I have said that Burton was an habitual liar. So he was. In a painstaking forensic examination of his life Mr Godsall proves this over and over again. Many of the lies were harmless enough, it is true. What Burton did was to superimpose a fantasy life upon the sometimes exciting but often humdrum existence that he led, especially once his days as an explorer were over. But occasionally his lies were spiteful. He took enormous liberties with his various postings in the Diplomatic Service – procuring medical certificates that enabled him to claim sick leave when, in reality, he simply wished to use the time for further adventuring while living off taxpayers' money. He blamed his sudden recall from Damascus (1871) on the Jews, when the blame was all his (even the Sultan had complained about him) and his wife's. As a diplomat he was a total disaster, completely lacking in caution and good judgment. Isabel's missionary activities (she was an ultra-devout Roman Catholic) did not help.

Of all Burton's modern biographers, only Dr Kennedy is frank enough to label Burton as the anti-Semite that he undoubtedly was. Professor Colin Holmes and I have examined, in an article in this *Journal*, the circumstances in which Burton came to write a treatise alleging that Jews engaged in human sacrifice.<sup>3</sup> This essay is not cited by Mr Godsall, although there are other references in his

<sup>1</sup> F. Brodie, *The Devil Drives* (1967); F. McLynn, *Burton: Snow Upon The Desert* (1993); M. S. Lovell, *A Rage To Live* (1998); and D. Kennedy, *The Highly Civilized Man: Richard Burton and the Victorian World* (Cambridge, Mass., 2005).

<sup>2</sup> Rupert Everett, 'The Victorian Sex Explorer,' shown on Channel 4 on 9 June 2008.

<sup>3</sup> 'The Burton Book,' *Journal of the Royal Asiatic Society*, Vol. 18, no. 1 (January 2008), pp. 1–13.

---

# *Fact and Fiction in Richard Burton's Personal Narrative of a Pilgrimage to El-Medinah and Meccah (1855–6)*

---

JON R. GODSALL

In all Burton's answers I see the same avoidance of the naked truth, it is that sort of thing that has always made me feel incensed against him.\*

Not everyone will agree with the view that the *Pilgrimage* is Burton's "outstanding contribution to travel literature".<sup>1</sup> What is beyond dispute is the unique place it occupies among his writings. Conscious of the significant part it played in her husband's life and career, Lady Burton placed it at the head of the Memorial edition of his works. "Although he has been the author of some eighty books and pamphlets", she wrote, "I think that this original edition of three volumes is the one that his name should live by..."<sup>2</sup> Just over thirty years later, it provided the starting-point for the Royal Asiatic Society's first Burton Memorial Lecture.<sup>3</sup>

Undoubtedly, the success the book achieved at its appearance in 1855–6,<sup>4</sup> derived in some measure from the current widespread interest in the Islamic East. This was not only an English cultural phenomenon, but had a European dimension as well.<sup>5</sup> It was the work's special literary qualities, however, in particular its blend of oriental learning and humour, that ensured its lasting, as well as its contemporary, fame. In the words of the *Athenaeum*, it could be "read with the 50th chapter of the Decline and Fall, Grotius, Prideaux, and Sale's Koran, or... with Mr. Titmarsh, Anastasius and Lady Wortley Montague..."<sup>6</sup>

This success tended, as it still does, to obscure the fact that, as D. G. Hogarth has remarked, it was written "to some extent to cover a failure".<sup>7</sup> It was true that Burton had brought back a more detailed and accurate account of Medina and its environs, which an almost fatal bout of fever prevented Burckhardt from fully exploring. In accompanying the Damascus Caravan from Medina to Mecca down the Darb al-Sharki, Burton became the first European to travel this eastern route through the Nejd Desert. Nevertheless, he

\* NLS, Grant Collection, MS 17910, J. H. Speke to C. P. Rigby, 25 Nov. 1859.

<sup>1</sup> T. Assad, *Three Victorian Travellers* (London, 1964), p. 12.

<sup>2</sup> I. Burton, *The Life of Sir Richard F. Burton* (London, 1893), i, p. 170.

<sup>3</sup> H. St. John Philby, "Recent history of the Hedjaz: causes of King Hussein's failure", *Journal of the Royal Asiatic Society* (1925), pp. 597–603.

<sup>4</sup> R. F. Burton, *The Pilgrimage*, i, *El Misr*; ii, *El-Medinah* (London, 1855); iii, *Meccah* (1856). NB All references to Burton's *Pilgrimage* are to the first edition, 3 vols., 1855–6.

<sup>5</sup> E. W. Said, *Orientalism* (London, 1978), pp. 51ff.; K. Tidrick, *Heart-Beguiling Araby* (London, 1981), pp. 10ff.

<sup>6</sup> *Athenaeum*, no. 1448, 25 July (1855), p. 865.

<sup>7</sup> D. G. Hogarth, *The Penetration of Arabia* (London, 1904), p. 186.



BYRON FARWELL

# BURTON

A BIOGRAPHY OF  
SIR RICHARD FRANCIS  
BURTON

YEL

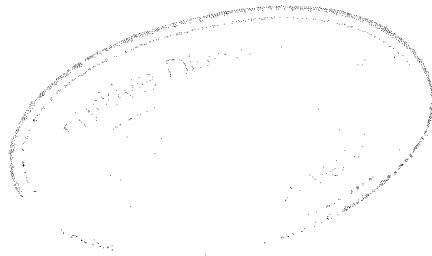
Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	1 48221
Klasifik No	1023/ FAR.B



London  
PENGUIN BOOKS

1990

KATHRYN TIDRICK  
Heart - beguiling Araby  
London - 1989, s. 57 - 83.  
DN: 57998



## Richard Burton

(1821-1890)

A wider soul than the world was wide,  
Whose praise made love of him one with pride,  
What part has death or time in him,  
Who rode life's lists as a god might ride?

Swinburne, *On the Death of Richard Burton*

SIR RICHARD BURTON is in danger of becoming an Eminent Victorian. In a period of growing English nostalgia for an imperial past he has begun to acquire a certain aura of respectability. Here is a man, it is implied, whose confidence in his own superiority was entirely justified. He was brave, immensely learned in the ways of native peoples, lacking entirely in prudishness; what he lacked in compassion for the poor in spirit he made up for with boundless energy, a quality which once more commands respect. He seems a fit representative of a more heroic age.

This was not the way he looked to most of his contemporaries. To them he was a man who could always be counted on to go too far, and this robbed him of much of the public esteem to which his achievements entitled him. It is possible to go too far and get away with it, but Burton was unlucky in this respect. General Gordon was a man whose behaviour was often extreme, but on one occasion this tendency of his seems to have fitted in with the plans of politicians and the mood of the British public, and so he was awarded a martyr's crown while Burton was lucky to get a knighthood. Gordon was no more a typical Victorian than Burton was, but both men lived at a time when a growing national mood of expansion provided violent and gifted eccentrics with a wider arena for their activities and a chance of public support.

Burton's Arabism began rather inauspiciously at Oxford with his choice of Arabic as a subject in which he could excel without

بيرتون

بيرتون ، ريتشارد (١٨٢١-١٨٩٠)

Burton, R. (1821-1890)

مستشرق وعالم ومكتشف انكليزي . ولد في انكلترا وتعلم في اكسفورد والتحق بالجيش البريطاني بالهند . درس اللغات وبرع بها إلى درجة العبقرية التي قل مثيلها ، فكان يجيد التكلم والكتابة بأكثر من ثلاثين لغة ولهجة . زار معظم القارات المعروفة ، ويعتبر من مكتشفي منابع النيل . دخل الحجاز وزار مكة متخفياً في زي عربي ، وكان يجيد العربية إجابة تامة ووضع كتاباً عظيم الشأن عند الغربيين سماه « الحج إلى مكة والمدينة » . عمل كقنصل لبلاده في البرازيل وفي دمشق ، وله حوالي ٨٠ كتاباً ، منها عن الجزيرة العربية وعن سورية وفلسطين ، وترجم « ألف ليلة وليلة » ، ويعتبر من مؤسسي علم الاجتماع في الغرب .

برتينى ، اليساندرو (١٨٩٦ - )

Pertini, Alessandro

مناضل وسياسي إيطالي . ولد في ستيل ( قرية صغيرة قرب جنوى ) من عائلة بورجوازية . فور انتهاء الحرب العالمية الأولى ، انضم إلى الحزب الاشتراكي الإيطالي وجرّت أول محاكمة له في العام ١٩٢٥ على أثر كتابته مقالاً قصيراً هاجم فيه الفاشية . وفي العام التالي . دبر عملية تهريب فيليبو توراتي - وهو شخصية اشتراكية كبيرة - من السجن في كورسيكا ؛ فكلفه ذلك عشرة أشهر من السجن ، ذهب بعدها إلى فرنسا حيث عمل في غسل السيارات تحت اسم مستعار هو جان غوفان .

عاد إلى إيطاليا عام ١٩٢٧ فأدخل السجن على الفور ليقضي فيه سبع سنوات رفض خلالها رسالة الاستعفاف التي أرسلتها والدته إلى رئيس المحكمة . وبعد انتهاء مدة السجن هذه ، عاد ليدخل السجن مرة ثانية ولم يطلق سراحه إلا في آب - أغسطس ١٩٤٣ . ساعد بيترو نيني على تأسيس الحزب الاشتراكي الذي شغل

فيه منصب نائب الأمين العام ونظم جماعات مسلحة من الأنصار قاتل على رأس واحدة منها في أيلول - سبتمبر ١٩٤٣ في روما ضد الألمان . فاعتقلته الشرطة السرية وأودعته السجن من جديد . إلا أنه استطاع بعد عدة أيام الهرب إلى ميلانو . حيث قاد الحزب الاشتراكي في شمالي إيطاليا واشترك في انتفاضة فلورنسا وقاتل وهو لما يزل في منصب الأمين العام للحزب الاشتراكي الإيطالي .

بعد الحرب ، لم يشغل الساندرو برتينى أية وظيفة حزبية قيادية أو وزارية . فبين ١٩٤٥ و ١٩٥٢ كان يتنقل بين إدارته لجريدة الحزب الرسمية « أفنتي » وإدارته لجريدة جنوى « إل لافورو نيوفو » . وكان ينتخب نائباً عن دائرة جنوى - سافون منذ ١٩٥٣ دونما انقطاع ، كما مارس عدة مسؤوليات في المجلس التمثيلي ، منها : نائب رئيس المجموعة البرلمانية الاشتراكية طيلة عدة سنوات ، ونائب رئيس المجلس (١٩٦٣) وأخيراً رئيساً له (١٩٦٨) وبقي في هذا المركز حتى عام ١٩٧٦ حين تخلى عنه لعضو شيوعي هو بيترو إينغراو .

عرف عنه طيلة حياته عداؤه الشديد للفاشية وحرصه على الديمقراطية ، ورغم سعيه الدؤوب للحفاظ على وحدة الحزب الاشتراكي فإن ذلك لم يمنعه من الوقوف في وجه أمينه العام ، بيتينو كراكسي الذي كان يؤيد الوصول إلى صيغة تفاهم مع « الأولوية الحمراء » في قضية ألدو مورو . انتخب رئيساً للجمهورية في تموز - يوليو ١٩٧٨ .

برديايف ، نقولا (١٨٧٤ - ١٩٢٤)

Berdiaev, Nicolai, A. (1874-1948)

فيلسوف ومفكر سياسي ولد في مدينة كييف . طرد من الجامعة بسبب أفكاره « الثورية » فهاجر إلى ألمانيا حيث درس الفلسفة الألمانية ، ثم عاد إلى روسيا حيث انفصل عن الماركسية وعاد إلى الإيمان المسيحي وعند اندلاع الثورة طردته الحكومة البلشفية فالتجأ إلى فرنسا وتوفي فيها . يعتبر من مؤسسي التيار « الوجودي المسيحي » المزوج بالكثير من الأفكار

# BURNSIDE

GRANDE-BRETAGNE-Littérature 7-932 c  
ROMANTISME 14-365 c

**BURNSIDE WILLIAM SNOW (1852-1921)**  
GROUPE (mathématiques).  
Représentation linéaire des groupes  
8-72 c

**BURRUS ou BURRUS (?) 62)**  
NERO 11-697 b

**BURROUGHS EDGAR RICE (1875-1950)**  
Né à Chicago dans une famille aisée, Edgar Rice Burroughs se destine tout d'abord à la carrière militaire, mais son échec au concours d'entrée de West Point, en 1895, l'amène à y renoncer et, pour vivre, il doit exercer de très nombreux métiers : il est ainsi chercheur d'or, surveillant dans les trains, vendeur au porte-à-porte. En avril 1912, il fait paraître son premier roman dans la revue populaire *All Story*; il s'agit des *Conquérants de Mars* (*Under the Moons of Mars*), ouvrage de science-fiction qui inaugure le « cycle martien » où sont rassemblées les aventures de John Carter. En octobre de la même année, il publie, toujours dans *All Story*, *Tarzan seigneur de la jungle* (*Tarzan of the Apes*). C'est un succès immédiat, qui ne se démentira plus, amenant Burroughs à écrire de nombreux épisodes ultérieurs (en tout, vingt-sept romans ou recueils de nouvelles). Dès 1918, le cinéma s'intéresse au personnage, lui assurant une célébrité mondiale et faisant de lui l'un des mythes collectifs les plus puissants du XX<sup>e</sup> siècle : plus de quarante films entreprendront de raconter ses aventures. Cela ne va pas toutefois, sans lui faire subir une grave décoloration : Tarzan devient, avec le temps, de plus en plus infantile ; il n'est plus qu'une brute à peine dégrossie. Burroughs lui-même protestera contre cette trahison en écrivant *Tarzan et l'homme-lion* (*Tarzan and the Lion-Man*, 1933), où l'on voit Tarzan postuler à Hollywood son propre rôle, en vain, naturellement ; on ne lui offre qu'une place de figurant, et il est peu après renvoyé pour avoir poignardé un lion qui menaçait la vedette du film.

La bande dessinée s'est aussi emparée de la légende de Tarzan, dès 1929. Dans cette tâche se sont succédés plusieurs dessinateurs, dont le plus grand est sans conteste Burne Hogarth qui, de 1937 à 1945, puis de 1947 à 1950, a su retrouver l'atmosphère des romans originaux, exprimant leur férocité et leur cruauté au moyen d'un dessin aux lignes mouvementées et au style violemment expressionniste.

Burroughs a aussi écrit de très nombreux romans de science-fiction, que l'on peut regrouper en quatre grands cycles : cycle de Mars ; cycle de Venus ; cycle de la Lune ; enfin cycle de Pellucidar, où l'action se passe au centre, creux, de la Terre ; Tarzan y fait plusieurs apparitions. Tous ces romans peuvent être rattachés à ce qu'on appelle l'*heroic fantasy*, branche de la science-fiction dont Burroughs est l'un des précurseurs, et qui met en scène des sociétés d'allure moyenâgeuse ou antique. En dépit de certaines négligences d'écriture et d'une composition qui manque parfois d'équilibre, ces ouvrages ont un puissant pouvoir d'évocation, celui-là même qu'on retrouve dans le cycle de Tarzan, et qui fait de Burroughs un très grand romancier populaire.

AVENTURES (ROMAN D') 2-935 a

**BURROUGHS WILLIAM (1914- )**  
S: 17-413  
BEAT (GÉNÉRATION) 17-362 c  
ÉTATS-UNIS-La littérature américaine  
6-643 b  
HAWTHORNE (N.) 8-269 b

**BURSÉTHALES**  
TÉRÉBINTHES 15-951 a

**BURT sir CYRIL LUDOWIC (1883-1971)**  
L'œuvre de sir Cyril Burt est intimement liée aux développements techniques de l'analyse factorielle. Ce savant anglais, qui enseigna à Oxford, Liverpool, Cambridge, Londres et qui publia notamment *The Factors of the Mind* (1940), figure parmi les fondateurs de ce secteur important de la statistique psychologique, à côté de Karl Pearson, de Charles Spearman et de Godfrey H. Thomson. En 1904, Spearman avait remarqué que les corrélations obtenues entre les résultats de divers tests appliqués à un même individu pouvaient être rangées dans des matrices mettant en évidence une hiérarchie particulière. Cette dernière fut expliquée comme l'indice de l'influence de deux facteurs : le facteur G (intelligence générale) et un ensemble de facteurs spécifiques (aptitudes particulières). L'analyse factorielle permet d'établir dans quelle mesure un test est saturé en un facteur donné. Burt a contribué au développement de la théorie des facteurs multiples, dont le créateur fut Thurstone. Il appliqua, avant celui-ci, une nouvelle méthode de mise en évidence du facteur commun initial permettant de déterminer la saturation à partir des valeurs des coefficients figurant sur la diagonale de la matrice de corrélation (1917). Ulérieurement (1937), il précisa la méthode de

Hotelling, qui avait remarqué en 1935 que les poids respectifs des composantes de la matrice peuvent être extraits plus facilement si l'on utilise, non les coefficients eux-mêmes, mais leurs racines carrées, quatrièmes, huitièmes, etc. Burt fut également l'un des premiers à pratiquer l'analyse factorielle en appliquant un nombre limité de tests à un nombre élevé de sujets, et en faisant porter l'analyse sur ceux-ci plutôt que sur les épreuves elles-mêmes. Cette méthode a naturellement mené Burt à envisager les influences individuelles intervenant dans les problèmes de docimologie et, d'une façon plus générale, les relations entre les facteurs propres au test et les facteurs propres aux individus (sujets et juges). Les innovations introduites par Burt dépassent largement la technique statistique proprement dite et débouchent sur une étude différentielle quantitative de la personnalité.

FACTOIRIELLE (ANALYSE) 6-881 a

**BURTON ou RICHARD FRANCIS (1821-1890)**

Après avoir fait des études à Trinity College, à Oxford, Richard Francis Burton s'engage dans l'armée dès qu'éclate la première guerre afghane, en 1842, et part pour l'Inde. Mais ses activités militaires sont totalement éclipsées par ses études. Il apprend le hindi, le gujarati, le maharati, le sinit, le pendjabi, le persan, le pachto, le sanskrit et l'arabe. Il s'initie en même temps aux cultures correspondant à ces langues. Malade, il est rapatrié en 1849. De retour en Angleterre, il publie toute une série d'ouvrages scientifiques sur l'Inde. En 1853, il fait le pèlerinage de La Mekke et en tire un livre. En 1854, il tente d'explorer le pays somali, dans la région de Berbera, mais, blessé, il doit revenir en Angleterre.

La Royal Geographical Society lui propose alors de monter une expédition en Afrique centrale, vers les sources du Nil. Il quitte l'Angleterre en octobre 1856 pour une aventure qui dure deux ans et demi. En février 1858, il arrive au lac Tanganyika, mais des difficultés incessantes l'obligent à revenir à Zanzibar sans avoir pu découvrir toute la région des grands lacs.

Désormais célèbre, il voyage dans le monde entier. En 1860, il est au pays des Mormons, dans l'Utah. Il est ensuite comens de Grande-Bretagne à Fernando Pô, ce qui lui permet de s'intéresser au Dahomey et au pays yorouba. Il est le premier Européen à faire l'ascension du mont Cameroun. Il remonte l'embouchure du Congo et se rend au Gabon. De 1865 à 1869, il est en poste en Amérique du Sud, de 1869 à 1871 consul à Damas. Ses fouilles mettent au jour les premiers vestiges de la civilisation hitite. A partir de 1872, il est en poste à Trieste, mais cela ne l'empêche pas de se rendre à nouveau en Inde, puis dans la région dite de la Gold Coast (le Ghana actuel), tout en faisant, entre-temps, des fouilles en Italie du Nord. En outre, il traduit en anglais les *Luslades* de Camões et *Les Mille et Une Nuits*.

**BURUNDI** € 3-704 & S: 17-415  
AFRIQUE NOIRE (histoire précoloniale)-  
Afrique orientale 17-194 b et 195 b  
AFRIQUE NOIRE-Typologie politique  
1-433 b  
doc. 1-500

**BURY POL (1922- )**

A côté des jeux optiques, mécaniques ou cinétiques des artistes contemporains dont les œuvres sont, comme les siennes, liées à l'étude du mouvement, les sculptures de Pol Bury occupent une place singulière. Une invention créatrice très fertile, une technique parfaitement dominée, l'utilisation exclusive de structures géométriques anonymes d'une impeccable rigueur, à quoi s'ajoutent un très étonnant sens de l'humour et une vaste culture, lui permettent en effet d'apprivoiser le mouvement, de l'extraire de son anonymat physique et d'organiser son œuvre tout entière sur le phénomène de la lenteur. C'est ce qui a permis à Eugène Ionesco de parler à propos de Bury d'une « philosophie de la lenteur » (*Pol Bury*, Bruxelles, 1976). Un « absolu de la lenteur » qu'il reprend chez Gaston Bachelard et emprunte aux constellations, et qu'on peut envisager dès lors comme un processus mental, étant donné le travail soutenu que celle-ci opère sur la mémoire. « La lenteur multiplie la durée », écrit Pol Bury, mais aussi donne à l'œil qui suit le trajet d'une boule la possibilité d'échapper à sa propre imagination de voyager pour se laisser mener par l'imagination même de la boule voyageuse. Le voyage imaginé devient imaginé » (« Le Temps dilaté », in *Strates*, n° 3, Bruxelles, 1964).

Né en 1922 à Heine-Saint-Pierre, en Belgique, Pol Bury, mêlé très jeune à tout ce qui dans son pays pouvait mettre en question l'univers conventionnel de la création, celui des lettres comme celui des arts, entre en contact avec les poètes du groupe Rupture, Achille Chavée et André Lorent et par leur intermédiaire avec les surréalistes bruxellois Louis Scutenaire et

René Magritte. Il participe à l'Exposition internationale du surréalisme de Bruxelles en 1945, avec des peintures réalistes — Pol Bury fut peintre avant d'être sculpteur — où l'on peut lire déjà une certaine froideur distante vis-à-vis de la sensation et du goût de l'insolite. En 1949, Bury fut également un membre actif du groupe Cobra, aux côtés de Pierre Alechinsky et de Christian Dotremont, tandis que dans sa peinture l'image se transforme au profit d'une abstraction de plus en plus rigoureuse. Cependant, c'est dans les années cinquante que se situent les deux rencontres qui seront déterminantes pour le développement de ses recherches futures, l'œuvre de Gaston Bachelard et les mobiles de Calder. Il réalise alors une série de *Plans mobiles* qui peuvent se transformer suivant le bon vouloir du spectateur, et qui seront montrés à Paris lors de l'exposition *Le Mouvement* à la galerie Denise René en 1955, qui regroupe entre autres les œuvres de Marcel Duchamp, Calder, Agam, Vasarely et Tinguely. Avec les *Multiplans*, il crée ses premières œuvres à moteur aux mouvements irréguliers, et avec les *Ponctuations*, en 1959, il échappe définitivement au langage pictural. Installé depuis 1961 à Paris, Pol Bury élabore désormais un répertoire de formes sculptées extrêmement rigoureuses (ponctuations souples ou rigides, boules, cylindres, demi-sphères, cules), accompagnées de moteurs puis d'éléments magnétiques, et fait du mouvement le centre de son propos. Un mouvement discontinu, décomposé, aléatoire, jusqu'à la lenteur la plus extrême qui devient à elle seule finalité de l'œuvre. Expérimentant successivement toute une série de matériaux — bois ciré, cuivre poli, acier inoxydable —, l'artiste donne volontiers à ses œuvres les titres les plus anonymes : 107 *Boules* de 6 volumes différents (1964, Stedelijk Museum, Amsterdam), 120 *Boules sur un plan incliné* (1968, musée d'Art moderne de la Ville de Paris), *Escalier* (1965, Solomon Guggenheim Museum, New York), 4 087 *Cylindres érectiles* (1972, Fonds national d'Art contemporain, Paris) ; il tente de fixer le moment précis où le mouvement, parfois à peine perceptible, surgit de l'immobilité pour bousculer, en contrariant les prévisions, les notions préconçues relatives à la fuite du temps.

Personnage turbulent et d'une très féconde activité créatrice, Pol Bury a également réalisé des films (dont *8 500 Tonnes de fer*, en 1971, dédié à la tour Eiffel, et *L'Art illustré*, en 1975, interprété par Roland Topor), déformé dans des *Miroirs* sous les grands de l'histoire (Paul VI et Mao Tsé-toung), écrit de nombreux textes, les uns théoriques, les autres violemment polémiques, dans lesquels l'humour le plus grinçant peut côtoyer la poésie la plus insolite (*Le Petit Commencement*, La Louvière, 1965, ou *L'Art à bicyclette et la révolution à cheval*, Paris, 1972), créé une académie, celle de Montbliart, et donné des cours à l'université de Minneapolis. Il faut ajouter que d'importantes rétrospectives ont jalonné sa carrière aux États-Unis et en Europe (en 1970 au Solomon Guggenheim Museum de New York et en 1972 au Centre national d'art contemporain, à Paris).

Depuis quelques années, Pol Bury s'oriente vers la réalisation d'œuvres monumentales. Qu'il s'agisse d'une forêt de 25 *Tonnes de colonnes* (réalisées en 1973 avec la collaboration de la Régie Renault) qui oscillent et obéissent à la plus élaborée des techniques, ou le plafond de 75 *Éléments mobiles* qui décorent le métro de Bruxelles, mis en mouvement en fonction des seuls déplacements de l'air, il est toujours question de solliciter la sensibilité du « regardeur » et d'accorder les jeux de l'insolite, du perceptible et de l'imperceptible, entre le prévisible et l'accidentel, à ceux de la lenteur inquiète.

**BUSCH WILHELM (1832-1908)**

Humoriste allemand, Wilhelm Busch peut être considéré comme l'un des inventeurs de la bande dessinée telle que nous la connaissons actuellement. L'efficacité de ses petites histoires (*Max und Moritz*, 1858 ; *Herr und Frau Knopp*, 1876 ; *Pisch und Plum*, 1882) tient en grande partie à un exceptionnel pouvoir de simplification. Busch plante d'abord son décor, comme au théâtre. Il nous montre les éléments qui, dans un moment, joueront, à leur « corps défendant », un rôle dans l'action. Ces éléments vont s'animer de façon tumultueuse par suite de l'irruption d'animaux ou de personnages, toujours grotesques et caricaturaux. L'immobilité initiale semble être la condition préalable au déclenchement de l'action. Cette action, vivement portée à son comble, prend toujours des allures destructrices. Les deux héros favoris de Busch, Max et Moritz, se livrent à des « tours » qui débouchent sur le mauvais goût et la cruauté. L'artiste tire avant tout parti du mouvement, aux dépens de l'invention narrative. Il n'y a pas de temps de repos, pas de rythme qui modérerait le déroulement visuel et y introduirait une respiration. C'est au texte

placé sous l'image qu'est dévolue cette fonction rythmique. Il est composé d'au moins deux vers rimés. L'histoire est traitée à la troisième personne, comme une description. Busch n'a pas tiré parti de la « bulle » pourtant connue depuis le Moyen Âge et couramment utilisée par les caricaturistes (Cruikshank, Gillray). Elle permettra plus tard à la bande dessinée de passer du stade descriptif à l'expression d'une subjectivité pluralisée. Le lecteur pourra alors s'identifier à un ou à plusieurs personnages. La figuration narrative telle que la conçoit Busch est encore liée à un mode d'exposition littéraire. Sa spécificité réside dans le fait que l'image joue un rôle conducteur et que le texte lui est étroitement subordonné.

Busch et Töpffer furent certainement les deux dessinateurs du XIX<sup>e</sup> siècle qui ont libéré l'image de son assujettissement à l'écriture. L'image d'Épinal s'appuie toujours sur une volonté d'édification qui trouve son fondement dans le récit oral écrit. Avec Busch, l'image cesse d'avoir recours à un référentiel extérieur à elle-même ; il la fait passer du stade illustratif au stade narratif.

CARICATURE 3-957 a

**BUSEMANN INTÉGRALE DE**  
AÉRODYNAMIQUE 1-276 b

**BUSH**  
AFRIQUE-Géographie 1-369 a

**BUSHI ? SAMURAI**

**BUSHMEN ? BOCHIMANS**

**BUSIA KOFI ABREFA**  
GHANA 17-908 b

**BUSNOIS ou BUSNES ANTOINE DE († 1492 ?)**

Compositeur et poète, l'un des noms réputés de l'école franco-flamande de la seconde génération, celle d'Ockeghem. En 1467, Busnois sert Charles (le futur Téméraire), alors comte de Charolais. En 1468, il porte le titre de chantre. En 1476, Marguerite d'York, duchesse de Bourgogne, l'a à son service et, l'année suivante, il passe à celui de sa fille, Marie, qui épouse cette année-là l'archiduc Maximilien. Busnois est devenu chapelain et bénéficie de plusieurs prébendes ecclésiastiques. Il n'est pas sûr qu'il soit ce *rector cantoriae* de Saint-Sauveur de Bruges qui mourut en 1492. De son vivant, il fut très prisé ; ainsi possédait-on les témoignages d'Eloy d'Amerval (*Livre de la diablerie*) de Jean Molinet, qui le tient pour un *salutens super omnes* (*Le Naufrage de la pucelle*), de Bartolomé Ramos de Pareja (*Tractatus de musica practica*, 1482), de Jean Holthby (*Dialogus in arte musica*). Tintoret a dédié son *Liber de natura et proprietate tonorum* à Ockeghem et à Busnois, *praestantissimi ac celeberrimi artis musicae professores*. Busnois fut, en effet, incontestablement un maître de la chanson polyphonique ; il en composa près de quatre-vingts, d'une écriture élégante et raffinée, brillante et délicate ; il est considéré comme le maître, sinon le créateur (car on en trouve déjà chez Nicolas Grenon, † env. 1449), de la forme dite *bergerette* à une strophe, dont la structure A.B.B.A.A. se différencie de celle du rondau traditionnel (A.B.A.A.A.B.A.B.) ; on connaît une quinzaine de *bergerettes* de Busnois. Le premier, il essaya de confier au contraltino (appelé *condorcant*) un rôle équilibré à celui des deux autres voix (*Je ne puis vivre ; Joye me fuit*). chacune des trois voix chantant à égalité (ce n'est plus un duo accompagné d'une basse). Enfin, il cultive une liberté rythmique notable. Dans ses œuvres religieuses, qui comprennent une hymne à 2 voix, deux *Magnificats*, une messe (*L'Homme armé*) et neuf motets, même s'il fait preuve souvent d'ingéniosité, son inspiration spirituelle n'atteint pas aux profondeurs mystiques d'Ockeghem. Techniquement parlant, deux de ses motets sont de facture libre ; cinq obéissent à un *cantus firmus* de plainchant ; les deux autres, les plus originaux (*In hydraulis* et *Anthioniusque limina*) sont construits sur des thèmes inventés par Busnois, pratique qui fut habituelle au temps de Josquin.

**BUSON YOSA (1716-1783) € 3-706**

**BUSONI FERRUCCIO (1866-1924)**

Chef d'orchestre, professeur, compositeur et théoricien de valeur ; depuis Liszt, aucune personnalité n'a égalé en importance Busoni dans le domaine de l'esthétique et de la technique du piano. Son père, Ferdinando, clarinettiste, et sa mère, Anna Weiss, pianiste d'origine allemande, l'initient à la musique. Enfant prodige, il joue à Trieste à l'âge de huit ans, à Venise deux ans plus tard. En 1878, il dirige à Graz son *Stabat Mater*. Introduit par J. Brahms à Leipzig en 1886, il devient l'élève de C. Reinecke et fréquente les œuvres de Tchaïkovski, de Grieg, de Debussy, de Mahler. Il enseigne le piano au conservatoire de Helsingfors (Helsinki, 1889), se rend à Moscou, puis aux États-

**Burton, John Wear**, born in 1915 in Australia, he was a graduate of the University of Sydney, and received his Ph.D. from the University of London. He was a reader in international relations at University College, London, and since 1978, at the University of Kent. His writings include *The Alternative; a dynamic approach to our relations with Asia* (1954), *Systems, states, diplomacy and rules* (1968), *Conflict & communication* (1969), and *World society* (1972). BlueB, 1973/74, 1975, 1976; ConAu 103; IntYB, 1980-1998; WrDr, 1980-1998/2000]

**Burton, Reginald George, General**, born 8 July 1864 at Daventry, Northamptonshire. After passing through the Royal Military College, Sandhurst, he served in India until his retirement in 1920. His writings include *History of the Hyderabad Contingent* (1905), and *The Mahratta and Pindari war* (1910). He died 2 February 1951. Master (1); WhE&EA; *Who was who*, 5

(21322) **Burton, Sir Richard Francis**, 1821-1890, he was an amazing explorer, orientalist, linguist, and man of letters. His discovery of Lake Tanganyika and his pilgrimage to Mecca in Muslim disguise are mighty achievements. No traveller in Arabia - apart from T. E. Lawrence - has attracted more biographies and the first was published ten years before his death. A bibliography of his own works runs to more than three hundred pages and includes sixty full-length volumes. James A. Casada published *Sir Richard F. Burton; a bibliographical study* (1990). Bidwell; Buckland; DLB 166 (1996), pp. 98-119; Embacher; EncAm; EncBrit; EncicUn; Freeth, pp. 121-152; Fück; GdeEnc; *Index Islamicus* (6); Henze; Magyar; Meyers; RNL

**Burton-Brown, Theodore, B.A.**, fl. 1946-1983, he was a British archaeologist whose writings include *Studies in third millenium history* (1946), *Excavations in Azarbaijan, 1948* (1951), *The Coming of iron to Greece* (1955), *Early Mediterranean migration* (1959), *Second millenium archaeology* (1978), *Kara Tepe* (1979), and *Westward migration* (1983). BLC; LC

**Burton-Page, John**, fl. 1980, he wrote *Ahmadabad* (Bombay, 1988).

**Burt, Joseph**, fl. 1929. Under the auspices of the Armenian Committee of the Society of Friends, he wrote *The people of Ararat* (London, 1926). LC; Note

**Bury, George Wyman**, born in 1874, he was an army officer who had fought with Moroccan rebels in 1895. At the beginning of the twentieth century he made the first serious attempt to explore the interior of southern Arabia. His writings, partly under his South Arabian pseudonym Abdullah Mansur, include *The Land of Uz* (1911), *Arabia infelix; or, the Turks in Yemen* (1915), and *Pan-Islam* (1919). Bidwell; LC

**Bury, John Bagnell**, born 16 October 1861 at Monaghan, Ulster, he was a graduate of Trinity College, Dublin, a classical scholar and historian. He received honorary doctorates of Aberdeen, Dublin, Durham, Edinburgh, Glasgow, and Oxford. His writings include *The Ancient Greek historians* (1909). He died in 1927. DNB; Master (16)

**Bury, John Patrick Tuer**, born 30 July 1908 at Cambridge, he was a graduate of Corpus Christi College, Cambridge, who spent his entire teaching career at Cambridge. His writings include *Gambetta and the national defence* (1936), and *The College of Corpus Christi, 1822 to 1952* (1952). ConAu 17-20; IntAu&W, 1976-1991/92; WrDr, 1976-1988/90]

**Busard, Hubert Lambertus Ludovicus**, born in 1923, his writings include *Quelques sujets de l'histoire des mathématiques au moyen âge* (1968), *The Translation of the Elements of Euclid from the Arabic into Latin by Hermann of Carinthia* (1977), and *The First Latin translation of Euclid's Elements commonly ascribed to Adelard of Bath* (1983). LC

**Busbecq (Busbeck/Bousbecq/Bousebecque), Augier (Ogier) Ghislain de**, born at Comines, Flanders. In the service of Emperor Ferdinand I he was sent to Constantinople, in 1555, as ambassador to Sultan Süleyman the Magnificent. While there, he suffered imprisonment for a time, but succeeded in concluding a treaty of peace which was ratified in 1562. His writings include *Legationis Turcicae epistolae quatuor* (1589), and its translations into several languages. He died in Rouen, 28 October 1592. BioNBalg; EncAm; EncBrit; GdeEnc; Henze; *Index Islamicus* (2); Magyar; Meyers; Meydan; RNL

**Busch, Briton Cooper**, born 5 September 1936 at Los Angeles, he was a graduate of Stanford University and received a Ph.D. in 1965 from the University of California, Berkeley, for his thesis, *British policy in the Persian Gulf, 1894-1914*. In 1963 he was appointed professor of history at Colgate University, Hamilton, N.Y., where he was still teaching in 1998. His writings include *Britain and the Persian Gulf, 1894-1914* (1967), *Britain, India, and the Arabs, 1914-1921* (1971), *Mudros to Lausanne; Britain's frontier in West Asia, 1918-1923* (1976), and *Whaling will never do for me* (1993). ConAu, 21-24, new rev., 8; NatFacDr, 1995-1998; Master (5); Selim

**Busch, Charles David**, born in 1929, he received a Ph.D. in 1960 from Cornell University, Ithaca, N.Y. for his thesis, *An Investigation of mole drain deterioration and of a method of extending drain life*. In

## رحلة ريتشارد بيرتون إلى مكة والمدينة

### بين الاستكشاف والتجسس

محمد خليفة حسن

#### أولاً: التعريف بريتشارد بيرتون وحياته وأعماله :

وُلد السير ريتشارد ف بيرتون Sir Richard F. Burton (١٨٢١ - ١٨٩٠ م) في مدينة ديفونشاير Devonshire بإنجلترا، ومات في مدينة تريستا في النمسا والتابعة الآن لإيطاليا.

ويعود بيرتون إلى أصول مختلطة، فأبوه إنجليزي عمل ضابطاً في الجيش الإنجليزي، وأمه كاثوليكية من أيرلندا، ومن المحتمل أن يكون له أصل فرنسي من جانب أمه. وقد تربى ريتشارد بيرتون في فرنسا وإيطاليا، وطور معرفة ممتازة باللغتين الفرنسية والإيطالية وكذلك اليونانية واللاتينية. وبعد قيامه بالعديد من الرحلات الاستكشافية سيطر على عدد كبير من اللغات الشرقية من أهمها الفارسية، والتركية والعربية، والهندية، وبسبب طول إقامته في الهند (٨ سنوات) أصبح عارفاً بعدة لغات منها السنديّة والبنجابية، والبتشتو، والمالتانية، والتيلوجوية Telugu والماراتية Marathi ومن خلال رحلاته عبر العالم تعلم خمسة وعشرين لغة بالإضافة إلى عدد من اللهجات وقد وصل عدد اللغات واللهجات التي تعلمها إلى أربعين لغة ولهجة<sup>(١)</sup>.

ARABIA LITERARIA: FOUR VISIONS  
OF THE EAST, 1855-1926.

[To obtain a copy please write directly  
to the National Library of Canada.  
Microfilm copies not available until  
five years after degree granted].

John Dennis Duffy, Ph.D.  
University of Toronto, 1964

The dissertation consists of four essays, "portraits" of Sir Richard F. Burton, Wilfrid Scawen Blunt, Charles Montagu Doughty and Thomas Edward Lawrence. The essays examine the writings and, where useful, the lives of their subjects to elucidate certain themes. The common theme linking these highly diverse figures is that of romantic primitivism, the spirit which finds virtue more apparent in simple and unsophisticated modes of culture and society than in the complex and self-conscious. This primitivism emerged, for the four men studied, as a result of their contact with the East (the term is employed, as a Victorian would have used it, to mean what we now call the Middle East).

For Burton, the East represented a portion--the most romantic--of a lifetime passed attempting to evade the toils of a regular existence in accord with the spirit of his age. The qualities of the East celebrated throughout his works are those of disorder, colourful excess and sexual frankness. Burton found personal liberty in the East as well as fatalism and violence. The primitive societies which the explorer encountered embodied his attitude. The strong there would always rule by strength alone, and the only sort of society which could survive the granting of that degree of liberty Burton craved is a primitive society whose members, no matter how violent, are secure enough in their codes and gods never to question the entire system.

The anti-imperialist poetry and prose of Wilfrid Blunt were based more upon a revulsion from the complex society into which he was born than upon any system of morality or politics. What distinguished the work of Blunt and makes it moving yet is his fascination and sympathy with the simple cultures he saw destroyed by European civilization. The theme of anti-imperialism took shape after he had travelled in the East, not before. His prose and poetry revealed that the chief personal boons the East granted were a release from the cares of mind and the ability to endure the despairing vision of life that was eventually his. The equation of liberty with solitude, a compassion for the exploited at times indistinguishable from hatred of the exploiter, misanthropy, the settling of life's questions by a rejection of the efforts of mind--all these are themes recurrent in Blunt.

Doughty sought in vain in the East the primitive virtue he was to conjure up in his poetry. It is permissible to assume that he would have written poetry dealing with the heroic as found in the primitive regardless of the extent of his acquaintance with Arab life. What *Arabia Deserta* does indicate is the extent of the author's preoccupation with the primitive, and the shock produced by living among those who did as their tribal traditions bade. The conditions the traveller found are ascribed to Islamic fanaticism; the fact that bigotry can be produced by ignorance and isolation as well as by religion is ignored. Doughty's epic, *The Dawn in Britain*, treats of an ideal primitive church free from the corruption of dogma that irked him in the Christianity of his day. These works bear the conviction that the pre- or even a-historic past possessed a nobility and grandeur mercifully free from the ignorance, apathy and senseless violence their creator found in the primitive East.

For T. E. Lawrence, the East was a region whose inhabitants mirrored in their minds the agonies he suffered; at the same time his *Seven Pillars of Wisdom* exploits to the hilt

every incident which displayed the archaic virtue of the society he encountered, or which increased the grandeur of the events he described. The Semites saw life in terms of a conflict between matter and spirit. Lawrence's consciousness moved, or attempted to move, in such a manner. The splendid and barbaric manner of living he found among his Bedouin allies seemed to legitimise this dualism for Lawrence. The qualifications and hesitations such a philosophy might have necessitated in a civilized existence were absent in the desert. There, in a more simple way of life (as seen particularly in the Arab Revolt), Lawrence could find practised a philosophy of bareness sympathetic with his own preoccupations.

Each of the subjects of this dissertation found in the East what he wished, no uncommon occurrence. What becomes apparent is that all were searching for the same thing: a rest from civilization and its discontents in primitive contentment and genuineness.

THE MATTER AND MANNER OF MODERN  
WEST AFRICAN POETRY IN ENGLISH:  
A STUDY OF OKIGBO, CLARK,  
AWOONOR-WILLIAMS AND PETERS.

(Order No. 66-14,119)

Romanus Nnagbo Egudu, Ph.D.  
Michigan State University, 1966

Modern West African poetry in English deals with a variety of subjects ranging from personal and indigenous experiences to universal themes, like love and death. This poetry is influenced by West African vernacular and colonial poetry, which the author has treated as a necessary background for its study in this dissertation. It is also greatly influenced by English and American poetry. The poetry of Christopher Okigbo and John Pepper Clark from Nigeria, George Awoonor-Williams from Ghana, and Lenrie Peters from Gambia demonstrates very clearly the themes and techniques of modern West African poetry in English, the extent to which it has been influenced by the native and foreign poetry, and the fact that though it is written in a foreign language, it still remains essentially African.

Christopher Okigbo handles the theme of the clash of the indigenous and foreign systems of religious worship, and presents this clash symbolically by juxtaposing Christian and pagan images throughout his major poems. Closely allied to this theme are the themes of cultural atavism and theomachy. Okigbo's techniques include image-making, melody-making, repetition, ellipticism, cryptic allusions, tags from several languages and deliberate obscurity, all of which show the pervasive influence of Ezra Pound. The tone of incantation, and such indigenous sacrificial objects as the "new laid egg" and the "white hen," which are associated with the indigenous system of worship, are among the influences of the vernacular poetry on Okigbo.

A tragic vision of life coupled with an incessant wail permeates the work of the next poet, John Pepper Clark. In his poetry, man is ever in chaos whether he is struggling against misfortunes, engaged in frustrating love adventures, or subjected to an oppression he cannot escape. He needs faith and courage to accept life on earth, if only with tragic joy. Clark's poetry echoes Hopkins, T. S. Eliot, Donne, Marvell, Arnold, Yeats and Auden. The influence of the native poetry on Clark consists of indigenous images, proverbs and mythology. Because of his power over words and his luminous vision, Clark is the greatest of the modern West African poets writing in English.

To study George Awoonor-Williams is to study many patterns

وقد ظهر في هذا العصر كذلك مستشرقون غير تقليديين لم يكونوا من خريجي الجامعات أمثال السير رتشارد بورتن (Richard Burton) (١٨٢١ - ١٨٩٠) وهو عالم جليل درس في أكسفورد، وترك طابعه على الدراسات العربية والشرقية بصورة عامة، وقد خدم أول الأمر في الجيش البريطاني في الهند ومن ثم جاء سنة ١٨٥٣ إلى مصر حيث انطلق في رحلة مشهورة إلى مكة والمدينة (١٨٥٣) وأصبح أحد المسيحيين القلائل الذين أتيح لهم دخول حرم هاتين المدينتين الإسلاميتين المقدستين. كما قام بترجمة ألف ليلة وليلة ترجمة كاملة شهيرة<sup>(١)</sup> (١٨٨٥ - ٨٨)، ووضع ثلاثة كتب في وصف رحلته إلى مكة<sup>(٢)</sup> لاقت رواجاً كبيراً، وطبعت عدة طبعات وهي لا تزال تعتبر مرجعاً لمعرفة الجزيرة العربية. كما زار سورية (١٨٦٩ - ١٨٧١) ووضع كتاباً في وصفها. وكان يعرف باسم «الحاج عبد الله» وقد عيّن قنصلاً في الشام سنة ١٨٦٩.

Michael Djaher "Dirasatü'l-Arabiyye  
ve'l-i'slamiyye fi Arvuka"  
Beirut, 1982, s. 39



برتون ، السير ريتشارد (١٨٩٠ - ١٨٢١) Burton, Sir Richard

ولد في هرتفورد شاير ، لأب ضابط في الجيش البريطاني ، وبدأ دراسة اللغة العربية في أكسفورد ، والهندوستانية في لندن . ثم التحق بالجيش البريطاني في الهند ، حيث أتم دراستها وتعلم الفارسية على أساتذة مسلمين . وفي عام ١٨٥٣ زار القاهرة والسويس واستقل سفينة الحج إلى ينبع والمدينة ومكة . ثم عاد إلى إنجلترا ومنها قصد إلى مجاهل أفريقيا الشرقية والحبيشة متنكراً بزي تاجر عربي فأصابته حرية في فكه الأسفل . وأقام سنتين في تركيا رحل بعدها إلى أواسط أفريقيا وغربها ، واكتشف بحيرة تنجانيقا ( ١٨٥٨ ) وعين قنصلا في البرازيل ، ثم

٦٠

نقل إلى دمشق ( ١٨٦٩ ) فقصدها مع زوجته بصحبة إدوارد بالمر ، ثم عاد إلى مصر وقام بمسح جيولوجي لأراض لم تمسح من قبل . ثم اختير قنصلا في تريستا ( ١٨٧١ ) فاستقر فيها حتى وفاته (١٠) .

[ترجمته ، بقلم سايس ، في صحيفة الجغرافيا ، ١٩٢١]

آثاره : ثلاثة كتب عند الهند ، والحكمة ، نقلا عن السنسكريتية ( ١٨٧٠ - ٩٣ )  
وغلستان لسعدى ( الطبعة الأخيرة ١٩٢٨ ) والحج إلى مكة والمدينة ، وهو من أوثق المراجع عند الغربيين ، في جزأين ( لندن ١٨٥٣ و ١٨٩٣ و ١٩١٣ ) وترجمة ألف ليلة وليلة ترجمة فريدة في مطابقتها للأصل مطابقة شديدة تغامر عليه من أجلها كتاب عصره ، في ١٦ مجلداً ( لندن ١٨٨٥ - ٨٨ ، ثم نشر ديردن طبعة ثانية في ٣٥٦ صفحة ، لندن ١٩٥٣ ) وخطوات في أفريقيا الشرقية ، والتطواف بأفريقيا الغربية ، وسوريا غير المكتشفة ، وزنجبار ، ومناطق البحيرات في أواسط أفريقيا . وهو من خير المراجع في الدراسات الأفريقية ( الطبعة الحديثة ١٩٦١ ) وكان قد حاول مع غيره ترجمة القرآن بالسجع الشعري ( مجلة ادنبرا ١٨٦٦ ) .

- Burton Sir. Richard

grammar. Nevertheless, *Commentaire sur le Yaçna* cannot be read in isolation from the context in which Burnouf was working. He relied heavily on the work of Vedic scholars, especially Rasmus Rask (1826) and Franz Bopp (1816).

Burnouf made important contributions to the study of Old Persian, which he realized was closely related to Avestan.

Burnouf's letters reveal a most engaging personality: warm, loyal, extremely modest, and gifted with a sense of humor. His health was always poor, and, having worked himself to the point of exhaustion, he died quite young, just after being elected Permanent Secretary to the Académie des Inscriptions et Belles-Lettres.

**Bibliography:** Works by E. Burnouf: "Extrait d'un commentaire et d'une traduction nouvelle du Vendidad Sadé," *JA*, 1829, pp. 321-49; *Vendidad, l'un des livres de Zoroastre, lithographié d'après le manuscrit zend de la Bibliothèque du roi...*, Paris, 1829-43; "Affinités du zend avec les dialectes germaniques," *JA*, 2nd ser., 9, 1832, pp. 53-61; *Choix de lettres d'Eugène Burnouf 1825-1852 suivi d'une bibliographie*, Paris, 1891; *Commentaire sur le Yaçna I*, Paris, 1833; "Observations sur la partie de la Grammaire comparative de M. F. Bopp, qui se rapporte à la langue zendé," *Journal des savants*, 1833, pp. 412-29, 491-503, 588-603; "Observations sur les mots zends et sanscrits Vahista et Vasishta et sur quelques superlatifs en zend," *JA*, 2nd ser., 13, 1834, pp. 56-86; "Études sur la langue et sur les textes zends," *JA*, 3rd ser., 10, 1840, pp. 5-52, 237-67, 320-58; 4th ser., 4, 1844, pp. 449-505; 5, 1845, pp. 249-308, 409-36; 6, 1845, pp. 148-61; 7, 1846, pp. 5-72, 105-60, 244-79 (according to Darmesteter, I, p. XXV n. 2, repr., Paris, 1840-50). Idem. *Mémoire sur deux inscriptions cunéiformes trouvées près de Hamadan et qui font maintenant partie des papiers du Dr. Schulz*, Mémoires de l'Académie des Inscriptions et Belles-Lettres Paris, 1836.

See also A. H. Anquetil-Duperron, *Zend-Avesta*, 3 vols., Paris, 1771, esp. I, pp. XXIII-XXVII. F. Bopp, *Ueber das Conjugationssystem der Sanskritsprache...*, Frankfurt, 1816. Kent, *Old Persian*, p. 11. M. J. Mohl, "Eugène Burnouf," *JA*, 4th ser., 20, 1852, pp. 22-36. R. Rask, *Om Zendsprogets og Zendavestas alde og ægthed*, Copenhagen, 1826. For a bibliography of Burnouf's works see, e.g., *Choix de lettres* (above).

(CLARISSE HERRENSCHMIDT)

**BURTON**, Sir RICHARD (b. 1821 at Toquay, Devonshire, d. 1890 at Trieste, Italy), well-known traveler (Africa, the Near East, India), Orientalist, and translator. He published 43 volumes on his explorations and almost 30 volumes of translations, among them a complete rendering of the *Alf layla wa layla* and pieces of Eastern erotica. In 1928 a translation of Sa'd's *Golestān* was published under his name, but it has been shown that this publication is an expurgated version of a translation published in Bénarès in 1888, which had

probably been made by Edward Rehatsek.

**Bibliography:** *Encyclopaedia Britannica (Micro-paedia)* II, pp. 393f. John D. Yohannan, *Persian Poetry in England and America. A 200-Year History*, Delmar, New York, 1977, pp. 177-81.

(EIR.)

**BURUSHASKI** (Burūšaski), language spoken by the Burūšo (sing. Burūšin) in Hunza-Karakorum, North Pakistan, containing some Iranian loanwords of various origins. There are two main varieties of Burushaski: the two closely related dialects of Hunza (Hūnzu) and Nager, perhaps spoken by as many as 80,000, and that of Yasin (northwest of Gilgit), perhaps spoken by about 10,000. The grammatical structure of Burushaski is reminiscent both of that of the Caucasian languages and that of Basque (today spoken only in southwestern France and northern Spain), however, it has not yet been possible to prove genetic relationship either with these or any other languages.

The name of the Burusho is found once in a Khotanese travel report, dating probably from the 10th century, in the form *prūšavā* (see Bailey, *Dictionary*, p. 256, and idem, *Saka Documents. Text Volume*, Corpus Inscr. Iran., pt. 2, vol. 5, pp. 70-72).

Burushaski contains numerous words borrowed from neighboring languages at various times. The older loanwords are mostly from Shina, a Dardic language, less from Khowar (Dardic), Turkish, and Tibetan. Today, Urdu and English loanwords find their way into Burushaski at an increasing rate. There is a large number of Iranian loanwords, mostly borrowed from Persian (Dari) via Urdu, cf. *dam* "breath," *kamzōor* "weak," etc. Older speakers still pronounce many Persian loanwords with phonetic changes that go beyond regular sound substitution, e.g. *yaqās* "paper" (modern usually *kaayāz* < *kāḡāq*) and *biṣkhāṣ* "present, tribute" (< Pers. *pēškāš*, which today would give \**peeš-kāš*). It is quite probable that many of the Persian loanwords were borrowed directly from Persian, however, this can be proved only in cases where the Burushaski form represents a Persian form different from the Urdu one, e.g., *miq* "nail" < Pers. *mīk*, differing from Urdu *mēk* with *majhūl* vowel, or *tirdōon*, goat's horn used to measure gun powder, < *tīrdān* (Pers. *tīrdān*) with the typical rounding of *ā* before nasal, differing from Urdu *tīrdān* where the *ā* remained unchanged before the nasal. About one dozen words have been borrowed from Wakhi, which is spoken by a minority in the northern part of the Hunza valley, e.g., *ēkiṣ* "the back of the house" (Wakhi *ēkīs*), *yurōop* "yak wool" (Wa. *yōrāb*). Borrowing from other Iranian languages took place sporadically (see Morgenstierne apud Lorimer, p. XXIV). From Pashto: *lamān* "skirt front" (Urdu-Persian *dāman*, *dāmān*), *darmān* "piece of even ground" (Pashto *darmānd* [jāy] "threshing [floor]"), *mindāo* "withers" (Pashto *mandaw*). In some cases the exact source cannot be determined: *mel* "wine" seems to have been borrowed from a dialect where intervocalic *d* > *l*, such as Yidgha-Munji; *guspūr* "prince" represents